UNIVERSITY OF PENNSYLVANIA

THE USE OF THE SUBJUNCTIVE AND OPTATIVE MOODS IN THE NON-LITERARY PAPYRI

ROBERT CHISOLM HORN

A THESIS

IN GREEK

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

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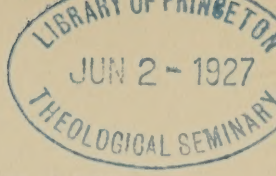

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PREFACE

Through the study of the Greek of the New Testament and an interest in the life and activities of the common people I was led to a study of Greek papyri. Nor was I disappointed in the wealth of material which they supplied. I owe a debt of gratitude to the professors of the Department of the Classics at Harvard University for training in the methods of research and to the professors of the Department of Greek of the University of Pennsylvania for further training and direction. I am especially grateful to Professor William N. Bates, of the latter institution, for his criticism and aid; nor shall I forget the encouragement given by him and his colleagues. I wish also to acknowledge my deep appreciation of the many courtesies extended to me by the libraries in which I have done my work, particularly Harvard, Princeton, and the University of Pennsylvania.

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INTRODUCTION

Most of the effort in papyrology has necessarily been devoted to the editing and publication of the accumulating material; some progress has been made in criticism of the published collections and corrections made. Preisigke's *Berichtigungsliste*, a collection of such corrections with references, is of the utmost value. In addition, a number of convenient handbooks of selections have appeared. Apart from the excellent grammar of Mayser very little has been done in the way of thorough grammatical study of the papyri. The study of prepositions has appealed to several investigators: W. Kuhring, *De praepositionum Graecarum in Chartis Aegyptiis usu quaestiones selectae*, Bonn, 1906; C. Rossberg, *De praepositionum Graecarum in chartis Aegyptiis Ptolemaeorum aetatis usu*, Jena, 1909; Emily H. Dutton, *Prepositional Phrases in the Papyri*, Chicago, 1916. F. Voelker has treated of the accusative and the article: *Papyrorum Graecarum syntaxis specimen* (*de accusativo*), Bonn, 1900; *Syntax d. Griech. Papyri, I der Artikel*, Progr. N. 433 des Realgym. zu Münster i.W., 1903. Among other important publications should be noted the following: S. Witkowski, *Prodromus grammaticae papyrorum graecarum aetatis Lagidarum*, Krakau, 1897; C. Harsing, *de optativi in Chartis Aegyptiis usu*, Bonn, 1910; F. Ziemann, *de epistularum Graecarum formulis sollemnibus quaestiones selectae*, Halle, 1911.

Mayser's work[1] is so far concerned only with Sounds and Inflections and goes only to the end of the Ptolemaic Period. Yet it is a most pretentious piece of work and very thorough, and when completed, will be indispensable. In the meantime the whole field should be thoroughly studied grammatically, since this is the very foundation of the understanding of the language and thought. The field is comparatively new and large; the invitation to enter and investigate is attractive. Since the field is so large and the amount of work to be done is

[1] Edwin Mayser, *Grammatik der griechischen Papyri aus der Ptolemäerzeit. Laut und Wortlehre.* Teubner, Leipzig, 1906.

so great, it is necessary to divide it into smaller and more convenient parts; only in this way can the whole work be accomplished. But it is hoped that if each investigator does well his own little section, the ultimate contribution to the grammatical understanding of the papyri will be enormous.

For these reasons I have staked out for myself a little claim, the Use of the Subjunctive and Optative Moods in the Non-Literary Papyri. It seems much better to treat the whole subject as far as time is concerned, rather than to stop with the end of the Ptolemaic or Roman periods, though I confess the Byzantine Age makes a very weak appeal. However, in the interests of completeness I have considered the whole papyrologic period, that is from about 300 B. C. to about 700 A. D. The study of the subjunctive has not been made before; and as Harsing has treated the optative in a dissertation which appeared sixteen years ago and in a manner different from the one which I have adopted, this present investigation will not be a duplication of the former. I wish here to express my appreciation of his sound and thorough work.

I made my first experiments in this study in a paper prepared at Harvard University several years ago; the material for my study then was: The Use of the Subjunctive and Optative Moods in the Letters of the Papyri. I included both private and official letters. The present study, however, has a very much broader foundation; it includes practically all Non-Literary Papyri. In addition to the letters there are included: Contracts, Wills, Leases, Rents, Sales, Receipts, Declarations on Oath, Securities, Undertakings and Acknowledgments of various kinds, Selections of Boys (ἐπίκρισις), Mortgages, Loans, Census Returns, Notifications, Orders, Complaints and Petitions, Reports, and Returns of different kinds. Accounts, Land Surveys, and Taxing Lists I have found offer practically no material for our study; so also little or nothing is to be expected from Horoscopes. The works on Magic I have omitted as being in a rather special field; and I have omitted also Royal Decrees (such as P. Tebt. 5 and 6) because of their nature, not considering them essentially non-literary. As it is, the amount of my material is very great, and the instances collected very numerous.

Plan

Of course it is necessary to treat the Subjunctive and Optative separately. The method of presentation used by Goodwin in his *Moods and Tenses* and by Burton in his *Moods and Tenses of New Testament Greek* appeals to me as the most convenient and useful; accordingly I have adopted this, and it will be found that I follow Burton closely in some ways. Under each category of subjunctive or optative I shall group the phrases of the same kind in chronological order.

I have indicated the dates in this way: I, II, III mean first, second, or third century B. C.; II-III means second or third century B. C.; 1st, 2nd, 3rd, etc., indicate first, second, third century A. D., and so up to the seventh or eighth; 2nd-3rd cent. indicates the second or third century A. D.; where a particular year is to be indicated, it is shown thus: 223 B. C. or 24 A. D.

I have used the abbreviations generally employed for reference to the papyri, and the typography generally used in the publication of papyrus texts. In addition, I have used occasionally three dashes (— — —) to indicate that a portion of text is omitted, as unnecessary to the quotation. I have used the asterisk (*) on the left-hand margin to indicate that these papyri were characterized by "bad spelling." There may be other evidences also of careless or ignorant writing. Some official records may be marked thus as well as private correspondence.

In places I have used the terms Ptolemaic, Roman, and Byzantine as roughly covering the papyrologic period: Ptolemaic from the earliest document, about 300 B. C., to the time of Christ; Roman, from the birth of Christ to 300 A. D.; and Byzantine, from the 4th century A. D. on. In general the division is satisfactory; it would be impossible to draw a hard and fast line anywhere. It may be noted that Maspero, after observing that the custom is widespread of beginning the Byzantine period with the reign of Diocletian, states his objections to this, and gives reasons for beginning his Byzantine period with 395 A. D., the death of Theodosius the Great.[2]

[2] *P. Cair.*, Vol. I, Preface.

I hope that I may at some time be able to supplement this investigation with a study of the other moods in the Non-Literary Papyri; the result of such an undertaking would be a complete study of the Moods and Tenses of the Non-Literary Papyri.

The hope is cherished that this study may be of practical value in several ways, these in particular:—

(*a*) That it may be a contribution to grammatical knowledge by showing the use of these important moods in non-literary records, that is popular usage.

(*b*) That it may afford aid in the reconstruction of other, mutilated papyrus documents. Given a mutilated papyrus document of a known type and a knowledge of the phrases common to such documents, we can reconstruct with a good deal of probability and much confidence. A great deal has already been done in this line; indeed this is one of the functions and obligations of the editor. The writer hopes the present study will make some contribution in this field.

(*c*) That it may show the period when an expression was in vogue and thereby make some contribution to the dating of documents. However, here we should beware of drawing hasty conclusions. On the other hand certain hypotheses may be justified now, which later will have to be discarded; even if such be the case, they will still have served their purpose in guiding our investigations at present. It is only in this way that scientific progress can be made.

For example, if I am justified in my conclusion that *εὐορκοῦντι μέν μοι εὖ εἴη* flourishes during the Ptolemaic period and into the early part of the second century A. D.; and that *ἔνοχος εἴην τῷ ὅρκῳ* is used from the first to the fourth century A. D.; and that this is modified to *ἔνοχος εἴην τῷ θείῳ ὅρκῳ* from 325 A. D. on; perhaps some little contribution is made under the heads of (*b*) and (*c*).

(*d*) That it will afford some knowledge of the words, idioms, and phrases of the non-literary papyri, at least as far as this can be done by means of clauses or sentences in which the subjunctive and optative moods are used. These, however, are very numerous.

(*e*) That it may contribute something to the study and understanding of expressions in the Greek of the New Testament, but more particularly to the use of these moods by the New Testament authors. As far as the study goes, we may find confirmation of the modern point of view that the Greek New Testament reveals the popular language. I hope the present study will afford many parallels between the two.

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II

The Subjunctive Mood

Subjunctive Forms

It has not been my purpose to discuss, or even to list, special forms; but at the beginning of this study I wish to call attention briefly to subjunctive forms of δίδωμι, and then to devote a little more attention to a curious phenomenon, a subjunctive ἦν.

Subjunctive Forms

δοῖ, δώσῃ.

The form δοῖ in the subjunctive is much commoner than one would be led to suppose from Mayser (p. 325). Crönert shows us the truth more clearly (pp. 215–217). In the LXX, N. T., papyri, and Cnidian curse tablets we have commonly such forms as δοῖ. It is an Ionic subjunctive. It was formed after the analogy of verbs in όω.

For γνοῖ and δοῖ see Moulton, Cl. Rev. XVIII, p. 111. Exs. of δοῖ will be found: P. Petr. II, 9, 5 (241 B. C.), O. P. 742 (2. B. C.), P. Ryl. 229 (38 A. D.), P. Lips. 106 (98 A. D.), P. Giess, 79 (2nd A. D.), B. G. U. 246 (2nd-3rd cent. A. D.).

For the subjunctive δοῖ in LXX and N. T., see Thackeray, p. 256; Robertson, pp. 308–309; and Moulton Proleg. pp. 55 and 196. For forms of δίδωμι one may also consult Jannaris, §996, 51. N. T. examples may be found in Mark 8, 37 (δοῖ) and 9, 30 (γνοῖ).

With regard to δώσω as subjunctive, see Moulton *Cl. Rev.* XV, p. 38. In the papyri both ἔδωκα and ἔδωσα are found as aorists of δίδωμι. These examples will suffice: O. P. 599 (1st-2nd cent. A. D.) ἕως δώσῃς; B. G. U. 635 (2nd) ἐὰν δὲ μὴ ἀποδόσω; P. B. M. 121 (2nd) εἴπῃς καὶ δώσῃς; O. P. 1066 (3rd) ἔδωσεν; B. G. U. 546 (Byz.) μὴ δόσῃς.

ἦν AS SUBJUNCTIVE

In several passages in the New Testament certain uncial manuscripts read ἦν for ᾖ in the third person singular of the present subjunctive (*e.g.* A in 1 Cor. 16: 4). While these may be simple errors, due to the tendency to add ν movable, the occurrence of the same ἦν in papyri, particularly in private letters, would lead us to suppose that ἦν in certain phrases might be the natural form with the common people.

After a careful examination of the papyri I have checked my results against Moulton's, who has called attention to many instances;[3] and I have been fortunate in finding other examples. The abstract of a paper which I prepared on this subject (The Subjunctive ἦν in the Papyri) will be found *T. A. P. A.* LIII, (1922), p. xx.

The papyri in which this ἦν occurs date from the first century B. C. to the fourth century of our era. In private letters this occurs during the whole period; there are occasional instances in official documents. Most of the private letters in which this form occurs are written by ignorant or uneducated people, as the spelling and syntax show. Some, however, are more carefully written. The surprising thing is to find the phenomenon in official documents too; for the language of these is generally more careful.

ἦν occurs before either vowel or consonant. Sometimes it comes at the end of a sentence.

The occurrence is mainly in conditional and relative clauses, where the phrase probably became fixed. ἦν in the conditional clause is almost always introduced by ἐὰν, only occasionally by εἰ. ἐὰν ἦν, ἐὰν δὲ ἦν, ἐὰν ἦν δὲ seem to have become fixed. Even in the relative clauses ἐὰν ἦν is prominent. There are a few examples of purpose clauses, introduced by ἵνα; and a few of temporal clauses. There is one example of an object clause after a verb of *care*, in the form of a question.

The causes which produced such a form must have been these. First, there was a great confusion in later Greek between

[3] *Cl. Rev.* XV, 38 and 436; XVIII, 108; *Proleg.* p. 168; *Gram. of N. T. Greek*, §86.

the imperfect indicative of εἰμί and its present subjunctive, because of the similarity of sound and the general similarity of form, which is closest in the second person ἦς. Second is the tendency to add a parasitic ν. In many papyri we find a final ν added; and in many ν is dropped at the end of a word, sometimes ι taking its place. For the dropping of final ν, see Mayser, pp. 191–194; and for the addition of ν, pp. 197–199. Jannaris remarks that the tendency to add the ν to almost any verbal ending was growing, especially since the Graeco-Roman period.[4] Robertson[5] speaks of "the irrational ν with the subjunctive in the papyri." Third, most of these phrases seem to have become stereotyped in popular speech, due partly to the combination of sounds.

The form ἦν seems fairly well established as a subjunctive. It would seem to belong to the popular speech, due of course to ignorance and confusion, the appeal of the sound in certain combinations, and careless pronunciation.

P. Par. 63, Col. 12, 98–99. Prob. c. 100 B. C.

συντάσσων γράφειν περὶ [ὧν]ἄν δυνατὸν ἦν ἡμᾶς τί σοι . . . ντας . . . . . εσθαι.

O. P. 1061, 13 22 B. C.

κἂν δέον ἦν.

*O. P. 744 (= Witk. 58), 9–10 Year 1 B. C.

ἐὰν ἦν ἄρσενον, ἄφες, ἐὰν ἦν θήλεα, ἔκβαλε.

This is one of the best known instances, as this papyrus has been published a number of times. It was also among the first to arouse curiosity about ἦν.

P. Amh. 65, 19 ff. Early 2nd A. D.

εἰ ἐγώ τι ἔγ[ραψα στρα]-| τηγῶι μεμφόμενος αὐτ[ῷ]ἵνα μὴ παιδαγωγὸν ἔχωι π[ ]| φιλαίτατον ἀλλ' ἐξῆν μοι ἐκ [ ]| γράφειν μεθίστημί σε

(Judicial Process).

O. P. 496, 11 127 A. D.

εἰ δὲ ἦν [ὁ] γαμῶν πρότερος [τ]ετελ[ε]υτηκ[ὼ]ς ἐχέτω ἡ γαμουμένη

(Marriage Contract).

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[4] *Hist. Greek Gram.*, p. 221. Cp. also App. III, §§16ff.
[5] *Gram. of the Greek N. T.*,[2] p. 220.

O. P. 237, Col. VIII, 28–29 186 A. D.

II. ὑπὲρ Α. προσέθηκεν, ἐὰν ἀπερίλυπος ἦν ὁ γάμος, τὸν πατέρα μήτε τῆς προικὸς μηδὲ τῆς παιδὸς τῆς ἐκδεδομένης ἐξουσίαν ἔχειν. (Petition of Dionysia).

*B. G. U. 821, 6–7 2nd A. D.

ὅταν ἦν τι καινότερον εὐθέως σοι δηλ[ώ]σω.

(This papyrus has ἀνέβη for ἀνέβην in line 3).

*O. P. 1757, 13–15 2nd A. D.

ἐὰν μὴ ἦν σοι ἀβαρὸς μεταβαλοῦ Σαραπᾶτι χαλκὸν ἕως ἀναβῶ.

Ib. 17–19

ἐὰν μὴ ἦν σοι ἀβαρός, γράψον.

O. P. 1760, 15–19 2nd A. D.

ἐρχόμενος ἐνεγκεῖς μοι, ἐὰν δυνατὸν ἦν· ἐὰν δέ σοι ὀχληρὸν ἦν τοῦτο, τάχα δύναται Σῶσος προτραπεὶς ὑπό σου κε[ρά]μ[ι]όν μοι ἐνέγκαι.

B. G. U. 48, 12 ff. 2nd-3rd cent. A. D.

ἐὰν δέ σοι δόξῃ καὶ περὶ τῶν ἐριδίων, ἐὰν δὲ μὴ ἐνῇν ἐρ[ί]δια, [χ]άριν ποίσας π[έ]μψεις μοι κτλ.

O. P. 1294, 15–16 2nd-3rd cent. A. D.

ἐὰν δέ τινός σοι χρεία ἦν δήλωσόν μοι

(not ἦ⟨ν⟩ as was read by the editor).

O. P. 63, 13 ff. 2nd-3rd cent. A. D.

τοὺς [σι]τολόγους καί τοὺς ἄλλους – – – ἐν ἑτοίμῳ ποίησον ἵνα μη[δ]ὲν ἐνπόδιον ἦν.

*B. G. U. 246, 17 ff. 2nd-3rd cent. A. D.

καὶ περὶ Ἑρμιόνης μελησάτω ὑμῖν, πῶς ἄλυπος ἦν· οὐ δίκαιον γὰρ αὐτὴν λυπῖσθαι περὶ οὐδενός.

*P. B. M. 948 (verso), 3 (= P. Flor. 185) 256 A. D.

ἀνερχέστω ἐὰν ἦν παυσάμενος τοῦ ἀχύρου

(In P. Flor. 185 the editor gives the reading as ἐὰν μὴ; and says that κἂν μὴ is rather to be expected. I am inclined to follow the reading given in P. B. M. 948. Compare below the examples with ἦσαν).

P. Flor. 140 (recto) 3rd A. D.

εὖ ποιήσεις κύριέ μου προνοή[σας] κάμοὶ μετρήτου ὀμφανικοῦ [οἴν]ου ἧς ἐὰν ἦν τιμῆς.

*P. B. M. 453, 6 ff. 4th A. D.

πλῆσον κεράμιον σινάπις χλωροῦ ἐὰν ἦν Θεοδῶρα μὴ δοῦσα τοὺς

τέσσαρας στατῆρας τῷ ἀνθρώπ[ῳ] ἐὰν ἐξέλθῃ ἄλλ' ι τε δίδω [= δίδου] αὐτῷ ἵνα ἐνέγκῃ σοι.

*P. Grenf. I 53, 30 — 4th A. D.

ἐὰν ἦν δὲ ὀνομάζειν, περιγένου.

ἦσαν

Further confusion of the imperfect indicative and the present subjunctive of *εἰμί* appears in these examples. *ἦν* with a participle in the singular (as in P. B. M. 948 and P. B. M. 453) would seem to give naturally *ἦσαν* with a participle in the plural. In P. Tebt 423, 18 we find further, — Early 3rd A. D.

ἐὰν οὖν μὴ ἦς λαβών τὰ πρόβατα πρὸς κοιτασμός.

*P. Tebt. 333, 12 ff. — 216 A. D.

ἐπιδίδωμι αὐτὸ τοῦτο φανερόν σοι ποιοῦσα πρὸς τὸ ἐὰν ἦσάν τι παθόντες ἀνθρώπ[ι]νον μένιν [μ]οι τὸν λόγον [π]ρὸς τοὺ[ς] φανησο[μέ]νους αἰτίους.

*O. P. 1157, 15–16 — Late 3rd A. D.

ἐὰν δὲ ἦσαν <ἐπείγον >τες ἀπαιτῆσαι τὸ ἐπικεφάλαιον διάγραψον αὐτό.

ἦσθα

In a papyrus of the third century B. C. *ἦσθα* appears to be a subjunctive.

P. Hib. 78, 15–16 — III B. C.

ἐὰν δὲ μὴ δυνατὸς ἦσθα ἀπολῦσαι, γράψο <μ > μοι.

In the LXX, in Job. 22, 3 the usual reading of the MSS. is *ἦσθα*; but when we observe that A reads *ἦς*, it looks as if the scribe regarded it as a subjunctive form, even though *ἦς* was possible as a substitute for the indicative *ἦσθα*. The text is:

τί γὰρ μέλει τῷ κυρίῳ ἐὰν σὺ ἦσθα τοῖς ἔργοις ἄμεμπτος;

The places where *ἦν* as a subjunctive occurs are these (in only a few is this interpretation uncertain): P. Par. 63, Col. 12 (Prob. 100 B. C.); B. G. U. 543 (27 B. C.); O. P. 1061 (22 B. C.); O. P. 744 (1 B. C.); B. G. U. 597 (75 A. D.); A. P. 65 (Early 2nd); O. P. 34 (127 A. D.); O. P. 496 (127 A. D.); O. P. 729 (137 A. D.); O. P. 1757, O. P. 1760, P. Hamb. 88, P. Fay. 124, B. G. U. 821 (all of the 2nd cent.); B. G. U. 300 (148 A. D.); O. P. 727 (154 A. D.); P. B. M. 324 (161 A. D.); P. Tebt. 317 (175 A. D.); O. P. 237 (186 A. D.); B. G. U. 48, O. P. 63, O. P. 1294, B. G. U. 246 (all of the 2nd or 3rd cent.); P. R. 13, Verso (254 A. D.); O. P. 1273 (260 A. D.); P. Tebt. 419, P. Flor. 89, P. Flor. 140 Recto, P. Flor, 175, P. Flor. 209, P. Flor. 252, P. Prk. 4947 (all of the 3rd cent.); P. B. M. 453 and P. Grenf. I, 53 (4th cent.).

Examples of ἦν or ἦσαν with participle added: P. Tebt. 333 (216 A. D.); O. P. 1157 (Late 3rd); P. Flor. 185 (256 A. D.); P. Flor. 175 (3rd): P. B. M. 453 (4th).

Purpose, Relative, and Conditional Clauses

Examples of purpose clauses, vivid future protases, and general relative clauses with the subjunctive are very numerous in the papyri of all periods, as we should naturally expect. It is hardly necessary to give a number of examples to show the frequency of these common constructions; but it is a matter of no little interest to obesrve the more common phrases which are employed in these different groups. It is sometimes instructive to note the period in which a particular phrase was in vogue. We do not wish to be dogmatic about results; for in some cases the evidence is not as complete as one would desire, and more examples are likely to be found any day, as more papyri are published.

Clauses of Purpose in the Subjunctive

The subjunctive is used to express purpose after both primary and secondary tenses; the introductory conjunctions are ἵνα and ὅπως. The most interesting point with regard to the subjunctive of purpose is the comparative frequency of the use of ὅπως and ἵνα. The figures given in this table are approximately correct; it would be foolish to expect them to be exact in this stage of pioneer work, when more examples might meet one's attention at any time; these results, however, are not likely to be altered to any great extent.

Period	ἵνα	ὅπως	Proportion
Ptolemaic.....	222	200	About the same
Roman.....	436	88	5:1
Byzantine.....	153	41	Nearly 4:1

The great frequency of ἵνα in the later periods is interesting in connection with the frequency of νά in modern Greek.[6]

Among the examples of purpose I have placed the phrase ἐπιμέλου σεαυτοῦ ἵνα (ὅπως) ὑγιαίνῃς, although it approaches an object clause very closely. It is common in letters of the Ptolemaic period and continues into the 1st century A. D. The examples with ὅπως all belong to the Ptolemaic age. The proportion seems to be ἵνα: ὅπως: : 30:4. ἵνα is decidedly preferred in this phrase.

P. Grenf. II, 36, 20 — 95 B. C.

ἑαυτῶν ἐπιμελόμενοι, ἵν' ὑγιαίνητε.

In the earlier Ptolemaic period many examples of purpose show ὅπως ἄν instead of simple ὅπως.

P. Petr. II, 4, (3), 7 — 255 B. C.

ὅπως ἂν τὰ ἔργα συντελῆται.

P. Petr. II, 4 (5) — 255 B. C.

ὅπως ἂν δοθῇι.

P. Lille 1, 19 — 259 B. C.

ὅπως ἂν μηθὲν αὐτῶν ἀχρεῖον ᾖι.

ὡς is very rare in the papyri introducing a clause of purpose.[7] The example in Witkowski (P. Petr. I, 30, 1) ὡς ἂν <οὖν> λάβωμεν is more probably a temporal clause. I shall give a few curious examples.

*P. Tebt 56 (= Witk. 45), 11 ff. — II B. C.

ζητή[σ]α[ς] μοι περὶ τὴν κώμην σου εἰς τὴν τροφὴν ἡμῶν γῆς ἀρούρας πέ[ν]τε, ὡς ἔξομεν ἐξ αὐτῶν τὴ[ν]τροφὴν ἡμῶν.

(The future indicative is used as if this were an object clause instead of a purpose clause).

P. Prk. 5232, 35 ff. — 14 A. D.

ἀξιῶι τὸν πάντων εὐεργέτην---διαλ[α]βεῖν περὶ---, ὡ[ς] | [τ]εύξομαι τοῦ δικαίου.

(This is a Ptolemaic formula, in the form ἵνα τύχω τοῦ δικαίου, as in P. Magd. 20 of III B. C.)

P. Path. 1 (Cp. Archiv II, p. 515), 6–8 — 99 B. C.

ὀρθῶς ποιήσετε καὶ κεχαρισμένως ἑτοίμους γενέσθαι ὡς ἅμα ἡμῖν συνεξορμήσητε.

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[6] Cp. Jannaris, §§1760ff. Statistics of the use of the final particles by classical authors are to be found in App. III of Goodwin's *Moods and Tenses*.

[7] Cp. note in Witkowski, No. 1.

P. Prk. 5357, 9 Prob. Byz. Period

ὡς ἂν τοίνυν μὴ καὶ−−− γένηται δύ[ν]αμις.

Phrases

Besides the phrases already noted, we direct attention to the following:

ἵνα ὦ εὐεργετημένος

ἵνα ὦ εὐεργετημένος in Petitions in later Ptolemaic and Roman periods; in the earlier Ptolemaic times *ἵνα τύχω τοῦ δικαίου* is the common formula. See above.

P. Prk. 1161 57 B. C.

ἵν' ὦμεν [εὐ]εργετημένοι.

(An inscription. See also Wilcken, Chrest. I, 70).

B. G. U. 1200, 29 2 B. C.

[ἵν' ὦ]μεν [ὑπό σ]ου εὐεργετημένοι.

P. S. I. 281 (Verso), 60 2nd A. D.

ἵν' ὦ εὐεργετημένος.

P. Tebt. 332, 20–21 176 A. D.

ἵν' ὦ ὑπό σου βεβοηθη(μένος)

βεβοηθημένος is sometimes used instead of the other verb. It is interesting to compare this (which is not common):

P. Petr. II, 6 end Prob. III B. C.

ἵνα ἔχωμεν βοήθειαν ἐάν τι γένηται.

ὅπως διακριθῇ in the earlier Ptolemaic age.

Ex. P. Magd. 18, 21 f. 222 B. C.

ἀπό(στειλον), ὅπ(ως) ἐπὶ τοῦ καθήκοντος κριτηρίου διακριθῇι.

ἵνα εἰδῇς

ἵνα εἰδῇς and *ὅπως εἰδῇς* are both common in the Ptolemaic and Roman periods, particularly in letters and orders.

P. S. I. 572, 10 251 B. C.

γέγραφα οὖν σοι ἵνα εἰδῆις.

P. Goodsp. III (= P. Cair. 10328), 8–9 III B. C.

τί δὲ ὑπέγραψα; ὅπως ἀκριβῶς εἰδῆις.

P. S. I. 637, 9 III B. C.

ὅπως εἰδῶ.

P. Grenf. I, 40 II B. C.
ὅπως εἰδῶς παραγγείλῃς καὶ τ[οῖς] ἄλλοις ἱερεῦσι.

P. Amh. 133, 6 Early 2nd A. D.
γράφω σοι ἵν' εἰδῇς ὅτι οὐκ ἀμελοῦμεν.

P. Ryl. 293, 24 c. 122 A. D.
ὅπως εἰδῶ[σι (Petition).

P. B. M. 1178, 7 194 A. D.
ἐγράψαμ[εν οὖν] ὑμεῖν ἵνα εἰδῆτε.
(Diploma of Membership, conferred on an athlete by an athletic club).

P. S. I. 74, 9 3rd cent. A. D.
γράψαι αὐτοῖς ἵν' εἰδῶσιν.

O. P. 895, 11 305 A. D.
ἐπιδίδομεν ἵν' εἰδέναι [ἔχῃ]s.

P. S. I. 716, 24 306? A. D.
συ]νέταξα ἵν' εἰδῇς ἐστι δη[

*P. Gen. 53, 18–19 c. 350 A. D.
εἵνα εἰδῶ διαπαντὸς καὶ πάλιν πᾶν ἀποδώσω.

*P. Lips. 42, 23 End 4th A. D.
εἵν' ἰδ{ι}ῇ <s> (= εἰδῇs)
(Physician's Report.)

Such variants as the following are found in the later papyri:

*P. Lips. 34 (Verso), 10–11 375 A. D.
ἵνα μηδὲν λάθῃ σου τὸ μεγαλεῖον and in l. 11 *ἀναφέρω ἵν' εἰδῇ[s]*
(Petition.)

O. P. 1253, 22 4th A. D.
καὶ ἵνα μηδέν σου λανθάνῃ τὴν λαμπρότητα μηνύομεν, ἔπαρχε κύριε.
(Official Report.)

O. P. 1838, 3 6th A. D.
ἵνα διδάξῃ σε.

P. B. M. 1788, 9 6th A. D.
καταξίωσον οὖν γράψαι μοι τὸ ἐπίσταλμα αὐτῶν μὴ λῃθῃ
("As this seems to be the end of the letter, *λησθῇ* is probably meant."—Ed.)

There are a number of clear examples of purpose whose introductory conjunction is in lacuna. Some of these, in the case of

certain phrases, could be emended with practical certainty. Let us consider a few examples.

P. S. I. 495 258 B. C.

[ ] *ἱκανὴ γένηται.*

(Upon examination we should find it a clause of purpose; but we should not know here whether to suggest *ἵνα* or *ὅπως*).

P. Magd. 27 end 219 B. C.

ἀπό(στειλον) πρ(ὸς) ἡμ(ᾶς) ---[

(There is no doubt, on consideration of the similar documents, many of which are in this collection, that we should supply *ὅπως διακριθῶσιν*).

P. Magd. 11 223 B. C.

ἀλλὰ διὰ σὲ, βασιλεῦ, τύχωμεν . . .

(The editor says that *τύχωμεν* is evidently introduced by *ἵνα* or *ὅπως* present in the thought of the writer, but not expressed; and I feel that he is right. I should have no hesitation in supplying *ἵνα* in thought for this phrase. At the end of the line I should supply *τοῦ δικαίου*).

O. P. 486, 36 131 A. D.

[*ἵν' ᾧ εὐεργετημένη.*]

(In this petition, this is a practically certain emendation of the editor.)

O. P. 1202, 23–25 217 A. D.

ἀξιῶν ἐνταγῆναι κάμοῦ τὸν υἱὸν --- *καὶ ὧ βεβοηθημένος.*

("*καὶ ὧ* is written as if *ὅπως* or *ἵνα*, and not an infinitive construction, had preceded" says the editor. He suggests that *ἵνα* was meant instead of *καὶ*.)

Other examples might be given; I have not used these in calculating the proportion of *ἵνα* and *ὅπως*.

Other Ways of Expressing Purpose

Other ways of expressing purpose are found freely but particularly in later periods.

P. Giess, 62, 7–8 2nd A. D.

ὑπὲρ τοῦ μὴ ἐμποδί[ζειν τ]ὴν [ἐπίσκεψι]ν γράφω ὑμῖν

(Official Correspondence.)

P. B. M. 924, 18 187 A. D.

πρὸς τὸ ἐκ τῆς σῆς βοη[θεί]ας δ[υ]νηθῶμεν

(This Petition shows a confusion of two constructions.)

O. P. 69, 15–16 190 A. D.

εἰς τὸ καὶ ἐμαὶ δύνασθαι τὴν κριθὴν ἀπολαβεῖν.

(Complaint of Robbery.)

B. G. U. 454, 15 ff. 193 A. D.

διὸ ἐπιδίδωμι καὶ ἀξιῶ τὴν δέ[ουσαν] ἐξέτασιν γενέσθαι δ[ι'ὧν?] δέον ἐστὶν καὶ συνχωρ[η]θῆναι ἡμᾶς βαστάξαι τὰ [κλ]επέντα ἡμῶν καὶ ὦμεν ὑπ[ό σ]ου βεβοηθημένοι.

(A Complaint. We find here a confusion of two constructions, aided perhaps by the fact that *ἀξιῶ* may take *ἵνα* and the subjunctive as well as the infinitive.)

P. Flor. 120 3rd A. D.

Δ. τὸν βοηθὸν ἀπέστειλά σοι ὥστε παραμεῖναι τῇ συνκομιδῇ.

P. Flor. 158 3rd A. D.

ἀπέστειλα πρός σε ἕνεκεν [ἀνα]γκαίας χρείας ὥστε ἀργάλεια (= ἐργάλεια) κόψαι.

(In these two examples *ὥστε* practically expresses purpose; this is unusual.

*O. P. 1206, 17–18 335 A. D.

πρὸς τὸ ἑκάτερον μέρος ἔχειν μοναχόν

(Adoption.)

*P. B. M. 1249, 6 345 A. D.

πρὸς τὸ δι' αὐτῶν ἡ εἰσπορὰ (= εἰσφορὰ) γένηται

(Return of Names of *γεωργοί* to act as Tax-Collectors.)

*O. P. 1881, 20 427 A. D.

[ε]ἰς [τὸ] ἐν μηδε[ν]ὶ ἡμᾶς μεμφθῆναι.

P. Flor, 279, 16–17 514 A. D.

πρὸς τό σε λαβεῖν – – – καὶ μὴ λαβεῖν

(Lease of Land.)

Present General Conditional Sentences

There are few examples which are genuine present general conditions. Some examples which seem to have the form are really future in their application, and might better be classified as future general conditions; examples are numerous where we

find a present infinitive in the apodosis, which upon examination is seen to be dependent on ὁμολογῶ. I have therefore considered these together with future conditions (ἐὰν with the subjunctive in protasis.)

Some of the examples given in this place are not free from doubt.

P. Petr. III, 54 a (2), Col. I, 4 — III B. C.

ἐὰν δέ τιν]ες κακῶς ἱπποτροφῶσι

(Document concerning Cavalry Horses.)

P. Lille 29, Col. I, 24 ff. — III B. C.

ἐὰμ μὴ ἐκ τῶν τιθέντων δικαιωμάτων δύνωνται κρίνειν, with ποείσθωσαν in the apodosis. (Fragment of Code.)

*B. G. U. 1079, 31–32 — 41 A. D.

ἐὰν τὰ παρ(ὰ) σατοῦ ποίσῃς, οὐκ εἶ μεμπτός.

P. Giess. 87, 9–10 — 2nd A. D.

κἂν αὐτοὶ βλάπτων[ται

(In this Petition the apodosis is lost.)

O. P. 1032, 22–23 — 162 A. D.

ἐὰν μὴ ἐντὸς διμήνου πα[ρα]θῶνται ἐνέχεσθαι τοῖς ὡρισμένοι[ς]

(Petition.)

O. P. 471, 94 ff. — 2nd A. D.

ἀλλ' ἐὰν μὲν πένης ἄνθρωπος [ἐν] εὐτελέσιν ἱματίοις ἐντύχῃ σοι τὴν οὐσίαν αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν περὶ αὐτὸν ἀναλημφθῆναι κελεύεις.

(This is the Speech of an Advocate. The language here reminds us of Epistle of James II, 1–5.)

*P. Tebt. 315, 33–35 — 2nd A. D.

ἐὰν δὲ καί τινα ἔχῃς [. .]. ιμα ὅσα ἐὰν ἔχῃς ἀνένεγκέ μοι, χρίαν γὰρ ἔχωι.

(The editor suggests ἕτοιμα or δόσιμα to fill the lacuna.)

*O. P. 1185, 12 — Probably c. 200 A. D.

ἂν δὲ καὶ οἶνον αἰτῇ, κονδύλους αὐτῷ δείδι.

*O. P. 1216, 5–6 — 2nd-3rd cent. A. D.

σὺ οἶδάς μου τὴν προαίρεσιν κἂν μή σοι γράφω.

*B. G. U. 388, 13–14 (Col. II) — 2nd-3rd cent. A. D.

ὁ στρατηγὸς, ἐάν τι πράττῃ, τῇ ἰδίᾳ πίστει πράττει, καὶ ἐάν τι δυνηθῆτε ἐλλέγξαι ὡς κακῶς ὑπ' αὐτοῦ διοικηθέν, ἐπεξελεύσομαι.

O. P. 1676, 21–23 — 3rd A. D.

ἐὰν δὲ ἐκτός μου οὐκ ἀκάλως ἔχῃς, χαίρω ὅτι καλῶ[ς] ἔχεις.

*B. G. U. 984, 11–13 — 4th A. D.

οἶδας γὰρ κἂν μὴ γράφω ὅτι[ἀεὶ τὰ] μὴ τέρποντα ὑπερτίθοντε ἀνα-[βαλλό]μενοι τὰς ἡμέρας.

P. B. M. 1075, 19–20 — 7th A. D.

ἐὰν γὰρ οὕτως ἐπιμείνῃ [σ]ε[αυ]τὸν βλάπτει.

(See also lines 20 ff.)

P. B. M. 1344, 12–13 — 710 A. D.

[ο]ὔτε γὰρ ἔχει συγγνώμην οὔτε παραχώρησίν τις|ἐξ[ὑ]μῶν ἐὰν εὑρεθ[ῇ ἐν]τ[ού]τῳ τῷ χωρίῳ.

Vivid Future Conditions

ἐάν With Subjunctive In Protasis

Future vivid conditional sentences are, as might be expected, frequent at all times, in all kinds of papyri. This is the common form of future condition. The optative in possible future conditions, εἰ with subjunctive, and εἰ or ἐάν with future indicative—all the examples of these are few in number when compared with the great number of future protases with ἐάν and the subjunctive. Among the common forms of apodosis may be mentioned the infinitive dependent on ὁμολογῶ (expressed or understood) with reference of course to the future; this idiom is common in agreements of different kinds.

Many of the phrases are of special interest.

Future Protasis

ἐάν φαίνηται

ἐάν φαίνηται, ἐὰν οὖν σοι φαίνηται, ἐάν σοι φαίνηται,

(if you approve), occur very frequently, particularly in appeals, petitions, and the like. From the first century A. D. onwards we find ἐὰν φαίνηται μισθῶσαι and ἐὰν φαίνηται μισθώσασθαι in offers to lease and leases. We find examples of ἐὰν φαίνηται from 258 B. C. to 306 A. D.

P. S. I. 330 258 B. C.
ἐὰν καὶ σοὶ φαίνηται.
O. P. 746 16 A. D.
ἐάν σοι φα[ί]νηται.
P. Ryl. 166 26 A. D.
ἐὰν φαίνηται|[ἐ]πὶ τούτοις μισθώσασθαι.
P. Tebt. 377 210 A. D.
ἐὰν φαί|νηται μισθῶσαι
*B. G. U. 606, 16 306 A. D.
ἐὰν φέν[η]ται μισθωτη (sic)

There are interesting variations of the phrase. We find *εἰ φαίνεται* several times in the third century B. C.; it occurs in letters rather than documents. I find one example as late as 1 A. D., and an interesting example of a variant of 167 B. C.

P. Hamb. 27 250 B. C.
εἰ δέ σοι φαίνεται, καλῶς ποιήσεις. (Near the end occurs *ὥς σοι φαίνεται*).
P. S. I. 418, 14 III B. C.
εἴ σοι φαίνεται and in line 26 *γράψον περὶ ὧν σοι φαίνεται.*
O. P. 811 c. 1 A. D.
καὶ τὰ νῦν εἴ σοι φαί[νε]ται γράψον αὐτῷ.
P. Hamb. 91 167 B. C.
διαλαβεῖν κα[τ]ὰ τὸ φανέν σ[οι]. Εὐτύχει.
(Document.)

ἐὰν δόξῃ

ἐὰν δόξῃ σοι, ἐάν σοι δόξῃ, and *ἐάν σου τῇ τύχῃ δόξῃ* are quite common in such documents as requests and petitions in the Roman period. We have a good number of instances from 108 A. D. to 299 A. D. Curiously enough, however, there are a few examples from the third century B. C., but none from the intervening period (unless P. Leid. I, of 99 B. C., should be read *ἐὰν δό[ξῃ]* instead of *ἐὰν δο[κῇ]* with the editor.) There are also a few very late examples. Perhaps the gaps are only accidental. The cases of *τῇ τύχῃ* belong to the second and third centuries A. D., from Hadrian's reign on.

P. Grenf. II, 14a, 21 270 or 233 B. C.
ἐάν σοι δόξηι and line 9 *ἐάν σοι δόξηι εὔγνωμον εἶναι.*

P. S. I. 423, 12 — III B. C.
ἐάν σοι δόξηι.

P. S. I. 410, 8–10 — III B. C.
ἐὰν οὖν ὑμῖν δόξηι, καλῶς ποιήσε <τε>.

*P. Fay. 117 — 108 A. D.
αἰάν συ δώξῃ.

P. Giess. 41, 5–6 — Hadrian
ἐάν σου τῆι τύ[χηι δόξηι.
(This seems to be the earliest example.)

*O. P. 487, 12 — 156 A. D.
δέομε, κύριαι, ἐάν σου τῇ τύχῃ δώξῃ.

B. G. U. 98 — 211 A. D.
ἐάν σοι δόξῃ.

B. G. U. 164, 7–8 — 2nd-3rd cent. A. D.
ἐάν σοι τῇ τύχῃ δόξῃ, ποίησον.

P. B. M. 1376, 10 — 711 A. D.
ἵνα ἐὰν δόξῃ χώρω(= χωρίῳ) δο[ῦν]αι ἀπαργυρισμὸν παράσχῃ.

ἐὰν δοκῇ

Although there are not many instances, they occur from 258 B. C. to 350 A. D. Many of the examples occur in private letters.

P. S. I. 854, 17 — 258 B. C.
ἐάν σοι δοκῆι. (*κ*, *η*, and *ι* are uncertain.)

P. Leid. B, Col. II, 22 — 164 B. C.
ἐὰν ὑμῖν δοκῇ.

P. Lips. 106 — 98 A. D.
ἐάν σοι δοκῇ.

*O. P. 1678, 12 — 3rd A. D.
ἠὰν δὲ δοκεῖ συ.
(This is in very bad Greek, and *δοκεῖ* is intended for *δοκῇ*. In line 13 occurs *ἡ δὲ δοκεῖ συ ἀπελθεῖς = εἰ δὲ δοκεῖ σοι ἀπελθεῖν*).

*P. Flor. 373, 10–11 — 3rd A. D.
ἐάν σοι δο|κοῖ in a very badly written letter is probably intended for *ἐάν σοι δοκῇ*.

*P. B. M. 404, 6 — c. 346 A. D.
ἐάν σοι οὖν δοκῖ κύριε ἐλθῖν.

P. Thead. (= P. Cair, 10888), 16 — 4th A. D.
ἐάν σοι δοκῇ.

Curiously enough we find one example like the following, of the second century A. D. See page 39.

P. R. 9, 19–20 After 158 A. D.

[ἐ]άν σου τῇ|τύχῃ δοκῇ.

εἰ δοκεῖ

εἴ σοι δοκεῖ and its variants occur very frequently in papyri of the third century B. C., particularly in petitions and requests. There are a few examples from the later Ptolemaic period. Again we find a few examples from the second to the fourth century A. D. We may compare εἴ σοι δοκεῖ and εἰ δοκεῖ of the Classical Period.[8]

P. S. I. 488, 3 258 B. C.

εἰ καὶ σοὶ δοκεῖ.

P. Amh. 33, 21 c. 157 B. C.

δεόμεθ' ὑμῶν τῶν μεγίστων θεῶν εἰ ὑμῖν δοκεῖ.

*O. P. 71, Col. I, 17–18 303 A. D.

εἴ σοι δοκοῖ.

(In this badly written letter, this is probably intended for δοκεῖ).

*O. P. 1160, 22–23 3rd-4th cent. A. D.

ἡ δοκῖ σοι δὲ, πέμψον μοι.

εἰ δόξῃ

εἰ δόξῃ occurs in several papyri of the late Byzantine period. Examples will be found under εἰ with the subjunctive, pp. 65, 66. I shall give only one example here.

P. Par. 20, 29 c. 600 A. D.

εἰ δὲ δόξῃ αὐτοῖς ἐπελ[θεῖν].

εἰ δόξειεν

We shall place here the type of εἰ δόξειεν, for convenience of comparison with the other types. I have found only a few examples, two of the middle of the third century A. D. and the others later.

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[8] Cp. Ar. *Thesmoph.* 216 and 234.

O. P. 1194, 8 — c. 265 A. D.
εἰ δόξειεν, (Report)

O. P. 71, Col. II, 18 — 303 A. D.
εἴ σου δόξειεν τῇ ἀρετῇ (Petition.)

τὸ δοκοῦν

These few examples, from 186 A. D. through the Byzantine Period, may be listed here.

*P. Amh. 79, 34 — c. 186 A. D.
γράφι σοι τὸ δοκοῦν σοι κελεῦσαι.

C. P. Herm. 26, 17 — End 3rd A. D.
τὸ δοκοῦν σοι κέλευσον.

P. Thead. 16 (= P. Cair. 10885) — After 307 A. D.
τὸ δοκοῦν σοι περὶ αὐτῶν κέλευσον γενέσθαι.

P. Cair. 67076 — Byz.
τὸ δο]κοῦν ὑμῖν κελεύσατε γράψαι μοι.

P. Cair. 67077 — Byz.
τὸ οὖν δοκοῦν διὰ ταχέων γράψατε, δέσποτα.

Other Variations

There are two other interesting variations.

P. S. I. 429, 24 — III B. C.
ἐὰν δοκιμάζῃ.

P. S. I. 432, 2 — III B. C.
εἰ οὖν δοκιμάζεις κατασπαρῆναι αὐτὴν ἀράκωι, σπεροῦμεν ἀράκου. And in line 4, *ὁπότε οὖν δοκιμάζεις.*

*P. Fay. 134, 2–4 — Early 4th
σκῦλον σεαυτὸν πρὸς ἡμᾶς φέρων εἰ δόξαν σοι τὴν ὕαλον.[9]

τὸ δόξον (*δόξαν*) Used Like *τὸ δοκοῦν*

B. G. U. 19 (Col. II), 8–9 — 135 A. D.
γράφω σοι, ἡγεμώ[ν], ἵνα τὸ δόξαν κελεύσῃς γενέσθαι.

*P. Flor. 273, 21–23 — 3rd A. D.
γράφω σοι οὖν ἵνα τὸ δόξον σοι πραχθῇ.
(P. Flor. 275, of same date, has the same expression.)

[9] For *σκύλλω* in the New Testament and the Papyri, see my "Notes on New Testament Greek," *Luth. Church Review*, XLI (1922), pp. 242ff.

ἐὰν μὴ ἀποδῶ

This is common at all periods, in loans particularly, but also in many other kinds of agreements.

P. Hib. 84 (a), 7 — 301 B. C.

ἐὰν δὲ μὴ ἀποδῶι ἀποτεισάτω

(This is interesting as the earliest papyrus quoted in this paper. It is also one of the very earliest of all Greek papyri.)

P. Hib. 86, 9–10 — 248 B. C.

ἐὰν δὲ μὴ ἀποδῶ ἀποτείσω.

*P. Ryl. 160 (d), Col. II, 17 — 42 A. D.

ἂμ μὴ δὲ ἀποδόσο.

*O. P. 269, Col. II, 8 ff. — 57 A. D.

ἐάν σοι δυ[= δοῖ] τὸ ἀργύριον δὺς [= δὸς] αὐτῷ ἀποχόν, καὶ ἐὰν εὕ[ρ]ῃς ἀσφαλῆν δὺς αὐτῷ τὸ ἀργύριον ἐνένκαι μοι.

(This is a private letter accepting a loan. The loan agreement accompanies it; and in it occurs: *ἐὰν δὲ μ[ὴ ἀπ]οδ[ῶ]ι καθὰ γέγραπται ἐκτείσω σοι*).

B. G. U. 190 — 1st cent. A. D.

ἐὰν δὲ μὴ ἰσαποδῶι, ἀποτισάτω παραχρῆμα.

*P. Fay. 124, 20 ff. — 2nd cent. A. D.

εἰ μὴ πίθῃ καὶ τὴν χορηγίαν τῇ μητρὶ εὐγνομώνως ἀποδίδυς.

B. G. U. 578, 13 — 189 A. D.

ἐὰν δὲ μὴ ἀποδῶ, ἔσαι σοι ἡ πρᾶξις κτλ.

(Compare for the phrase the Nicareta inscription, c. 220 B. C., found I. G. VII. 3172. For examples of *ἡ πρᾶξις ἔστω* of Ptolemaic times, cp. P. Amh. 49 and 50.)

P. R. 51, 11–12 — 238 A. D.

ἐὰν δὲ μὴ ἀποδοῖ.

P. Amh. 147, 12 ff. — 4th-5th cent. A. D.

εἰ δὲ––– τὴν ἀπόδοσιν μὴ ποιήσωμε ἐκ{κ}τίσω σοι.

P. Amh. 148, 11–12 — 487 A. D.

ἐὰν δὲ ἐκ]προθέσμως ὑπερθῶμαι περὶ τὴν τούτων ἀπόδοσ[ι]ν καὶ [βουληθ]-εἰης κατὰ παρά[κ]λησιν ἐμὴν ἑτέραν μοι ἐνδοῦναι πρόθε[σ]ιν

(The rest is gone.)

P. B. M. 999, 15 — 538 A. D.

εἰ μὴ ἀποδώσω| [ ]––– ἑτοίμως ἔχω παρασχεῖν.

ἐὰν ἐπέλθω

Here is another phrase found in agreements of different kinds.

P. Tor. 4, 22 — Ptol. Per.

ἐὰν δὲ ἐπέλθῃ ἕτερός τις.

B. G. U. 1002, 13–14 — 55 B. C.

ἐὰν δέ τίς σοι ἐπέλθηι περὶ αὐτῶν, ἐκστήσω αὐτὸν ἀπό σου.

B. G. U. 906, 9 — 35 A. D.

ἐὰν ἐπέλθηι ἢ ἐνκαλέσηι, ἀποτισάτω.

P. B. M. 1158, 14 — 226 A. D.

ἐὰν δὲ ἐπέλθω ἢ μὴ βεβαιῶ ἥ τ' ἔφοδος ἄ[κ]υρος ἔστω.

P. R. 110, 22–23 — 5th cent. A. D.

ἐὰν δὲ ἐπέλθω ἢ μὴ βεβαιῶ.

Note—Compare also *ὃς ἂν ἐπέλθῃ*, as in P. Grenf. I, 27 (Col. 3), 3, *ὃς δ'[ἂν] ἐπέλθηι ἡ εἴ[σο]δος ἄκυρος ἔστωι* — 109 B. C.

εὕρω

This word, because of its meaning, is common at all times; it is often found in letters, for "finding things" is a common enough topic of correspondence.

P. S. I. 854, 9 — 258 B. C.

ἐὰν οὖν πλοῖον εὕρω.

O. P. 298, 47 ff. — 1st A. D.

ἄλλοτέ σοι ἔγραψ[α]
ἵνα ἐὰν εὕρῃς ἀγ[ο]-
ραστὴν τοῦ μέρ[ους]
τῆς οἰκίας τῆς ἐ[ν]
Τανάει ἵνα πραθῇ

*P. Rein 54, 11–12 — 3rd A. D.

ἐὰν φαῦλα [ἐν] αὐτοῖς εὑρεθῇ μοι

(The first four letters are somewhat uncertain.)

P. S. I. 825, 12 — 4th-5th cent. A. D.

ἐὰν εὕρῃς ὁλοκοτ'τίνους ἀγοράσαι — — — ἀγόρασον

(Two more examples in this letter.)

P. Amh. 144, 12–13 — 5th cent. A. D.

ἐὰν εὕρω πλοῖον ἔλθ[ω] ἐν τάχι πρὸς ὑμᾶς.

(The letters of *τάχι* and the *ν* of *ἐν* are not read with certainty.)

O. P. 1996 (= P. Cair. 10009), 4 5th-6th cent. A. D.
καὶ ἐὰν εὑρεθῇς χρεωστῶν με, ἐπὶ τό· με λαβεῖν.
(Agreement.)

*P. B. M. 1349, 25 710 A. D.
ἐὰν εὕρωμέν σε.

γράφω AND COMPOUNDS

P. S. I. 490, 4 258 B. C.
ἐὰν γὰρ μὴ ἡμῖν ἀντιγράφηι.

*P. Petr. II, 20 (Col. II) 252 B. C.
πυνθάνομαι τὸν Ἡρακλείδην μὴ προσεσχηκέναι τῆι . . . ἐπιστολῆι τοῦ διέσθαι (written above), ἐὰν μὴ ἢ σὺ ἢ ὁ διοικητὴς αὐτῶι γράψ[η]ι.

P. Petr. I, 16, 12–13 230 B. C.
ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παράσχωμαι τὸ λοιπὸν ἐμφανὲς ἀποτείσω
(Agreement accompanying a Will.)

P. Amh. 31, 21 112 B. C.
ἐὰν ὁ τοπογραμματεὺς ὑπογρά(φῃ).

*O. P. 1157, 19 Late 3rd A. D.
ἐὰν δὲ διαγράψῃς τὸ ἐπικεφάλαιον.

*O. P. 1862 (= P. Cair. 10101), 30 ff. 7th A. D.
καὶ ἐὰν μὴ γράφω σο[ι] οὖν καὶ ἔρχοντε τὰ παλλεικάριά σου, μὴ ἀκούσῃς αὐτῶν καὶ πέμπεις τί ποτε ἐκεῖ ἕως οὗ, ὡς εἴρητε, γράψω σοι.
(ἔρχοντε = ἔρχωνται, cp. ἀνάλομα in l. 43; πέμπεις = πέμπῃς.)

P. B. M. 1075, 2–3 7th A. D.
καὶ κἂν μὴ γράψω, ἐπίσταται.

ἐὰν ᾖ ταῦτα ἀληθῆ

This phrase occurs in the Ptolemaic period, particularly in the earlier part; and is characteristic of petitions and complaints.

P. Magd. 4, 7 223 B. C.
ἐὰν ᾖι τὰ διὰ τῆς ἐντεύξεως ἀληθῆ.

P. Magd. 13, 10–11 219 B. C.
ἐὰν ᾖι ἀληθῆ τὰ διὰ τῆς ἐντεύξεως γεγραμμένα.

P. Magd. 35, 10 218 B. C.
ἐὰν ᾖι ἃ γράφω ἀληθῆ.

P. S. I. 542, 23–24 III B. C.
κἄνπερ ἦι ταῦθ' οὕτως ἔχοντα.

P. Amh. 30, 14–15 II B. C.
ἐὰν ἦι οἷα γράφω (Supply [ἀληθῆ] in lacuna following.)

ποιῶ

This word occurs freely in letters and may occur in documents of various kinds.

P. S. I. 552, 19–21 III B. C.
ἐὰν μὲν ποιῶσιν ἡδέως αὐτά, βέλτιστα· εἰ δέ μή γε, κατάπλευσον σύ.

P. Hib. 55, 4–5 250 B. C.
ἐὰν δὲ βραδύτερον ποιῆις σαυτὸν βλάψεις.

P. S. I. 533, 2 III B. C.
ἐὰν ἐκποιῆι σοι, σκηνὴν κατάγαγε.
(Hypomnema.)

P. Petr. III 43 (2), Verso Col. V, 7–8 III B. C.
ἐὰ[ν] δὲ [μ]ὴ ἐργάσηται ἢ μὴ π[οι]ῆι κατὰ τὰ γεγρα[μμ]ένα ἐξέστω.
(Contract.)

P. Petr. III, 26 [10] III B. C.
ἐὰν δέ τις τούτων τι ποιήσηι ἀποτεισάτω.

P. Par. 62, Col. VI, 4 ff. II B. C.
ἐὰν δέ τινες τῶν τελωνῶν πλείους ὠν[ὰς . . .] | καὶ ἕν τισιν μὲν ἐπιγένημα ποιῶσιν ἐν . . . | πῶσιν? ἀντιλογισθήσεται τὰ ἐπιγενήμ[ατα].

P. Tebt. 105, 49 103 B. C.
ἐὰν δὲ μὴ ἐκποιῆ κομίσασθαι προσαποδότωι αὐτῶι Ὡρίων,
(Lease of Land.)

O. P. 1639, 11 I B. C.
ἐὰν δὲ μὴ ποιῶ[μ]εν [κ]αθὰ γέγραπται, ἐκτείσ[ο]μέν σοι
(Loan.)

B. G. U. 1128, 8–9 13 B. C.
ἐὰν δὲ − − − ὁ πατὴρ Ἑστιαῖο(ς) μὴ ποιῆται τὸν τοῦ δούλου ἀγορασμὸν
(Sale of a Slave.)

*B. G. U. 1195, 2 C. 10 B. C.
ἠὰν καλῶς ποιήσις ἐρωτήσις [π]ερὶ ἐμοῦ
(As the editor says, the writer didn't understand much Greek.)

[10] Cp. Grenf. *Rev. Laws*, p. 95.

P. B. M. 356, 10–11 — 1st A. D.
ἐὰν γὰρ ἄλλως ποιήσῃς.

P. Fay. 91, 27–28 — 99 A. D.
ἐὰν δὲ μὴ ποιῇ.
(Contract.)

*P. Fay. 21, 14–15 — 134 A. D.
ἐπεξελευσόμενος ἐάν τις ἄλλα παρὰ ταῦτα ποιήσας.
(In this Proclamation of the Prefect we note a confusion of constructions. *ποιήσας* either implies *φαίνηται* or a similar verb; or is for *ποιήσῃ*.)

*O. P. 928, 11 — 2nd-3rd cent. A. D.
ἐὰν ταρείχια σεαυτῷ ποιῇ[s].

P. Flor. 162, 7–9 — 3rd A. D.
ἐὰν ἀμελές τι ποιήσῃς καὶ τὰ σύμβολα μὴ λάβῃς.

P. Flor. 313, 14 — 449 A. D.
εἰ δὲ μὴ τοῦτο ποιήσω, ἐπὶ τῷ μηκέτι με ἐπιζητ[εῖν]
(Acknowledgment of Debt.)

P. Cair. 67032, 80 — 551 A. D.
εἰ δὲ μὴ τοῦτο ποιήσομεν, παρέξει κτλ.
(Contract.)
The last two examples have *εἰ* instead of *ἐάν*.)

χρείαν ἔχῃς

This is a very convenient phrase.

P. S. I. 387, 1 — 244 B. C.
ἔγραψα [ ], ἐάν τινος χρείαν ἔχῃς, διδόνα[ι.

O. P. 731, 6–7 — 8 A. D.
ἐφ' ᾧ ἐάν μου χρήαν ἔχητε παρ' ἡμέραν δώσετε.
(Contract for Services.)

*O. P. 1346 — Perhaps 2nd A. D.
ἐὰν χρείαν αὐτοῦ ἔχῃς, ἔχε, ἐὰν δὲ μὴ, ἄφος αὐτὼ [= ἄφες αὐτό] ἄχρεις ἄν παραγένομαι.

O. P. 498, 33–34 — 2nd A. D.
ἐὰν δὲ χρε[ί]αν ἔχωσι οἱ οἰκοδόμοι ὑπουργίας λαξικῆς ἡμεῖς ὑπουργήσομεν.
(Contract.)

P. S. I. 476, 7–8 3rd A. D.

ἐὰν δὲ καὶ Δ[ι]ονυσίου χρείαν ἔχῃς (written above) μεταδώσεις.

*P. S. I. 829, 14–15 4th? A. D.

ἐὰν χρίαν σχῇς ἀργυρίων ἢ κρι[θ]ῆς ὁ θέλις λάβαι ἔστ' ἂν ἔλθῃ ὁ ἀδελφὸς ἡμῶν Γερμανός.

O. P. 1862 (= P. Cair. 10101), 24–26 7th A. D.

καὶ ἐὰν χρείαν ἔχω ἄλλου χορτοάχυρον, γράφω σοι καὶ περὶ τούτου. (= χορτοαχύρου. γράφω is future in sense, as is ἐπέρω = ἐπαίρω in line 48.)

ἐὰν δέ τις ἄβροχος γένηται

This seems to occur freely in the Christian era. The first two examples, from the Ptolemaic age, are placed here for comparison.

P. Petr. III, 99, 22 Prob. III B. C.

ἐὰ]ν δέ τις κατάβροχος γένηται.

(Report on Cultivation.)

P. Tebt. 106, 19 101 B. C.

ἐὰν δὲ ἡ ἐπάνωι ἢ ἡ ὑποκάτωι γῆι βρεχῆι (βρεχ <θ> ῆι or βραχῆι? Ed).

P. Amh. 85, 15–16 78 A. D.

ἐὰν δέ τι ἄβροχος γένηται ἢ καὶ ποταμοφόρητος ἢ ὕφαμμος ἢ κατεξυσμένηι [[παρα]]γένηται.

(Application for Lease.)

O. P. 1279, 22–24 139 A. D.

ἐὰν δέ τις ἄβροχος γένηται, παραδεχθήσεταί μοι, (Lease.)

O. P. 501, 27 ff. 187 A. D.

ἐὰν δέ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται παραδεχθήσεται

(Lease of Land.)

P. B. M. 350, 11–12 212 A. D.

ἐὰν δέ τ[ι]ς ἄβροχος ἢ καθ' ὕδατος γένηται παραδεχθήσεται.

(Application for Lease.)

C. P. Herm. 119 (Part II), 21–22 226 A. D.

[ἐὰν]||[δὲ ὁ μὴ γ]είνοιτο ἀβροχία γένηται

(Offer to Lease.)

O. P. 1689, 24 ff. 266 A. D.

ἐὰν δέ τις, [ὁ]μὴ εἴη, ἄβροχος γένηται, π[αρ]αδεχθήσεται τοῖς μεμισθωμ[έ]νοις.

(Lease).

P. B. M. 1841, 24 536 A. D.
εἰ δὲ, ὃ μὴ εἴη, ἄβρ[ο]χος ᾖ
(Acknowledgment of Lease.)

γένηται AND COMPOUNDS

γένηται and its compounds are common at all times. Only a few examples can be given.

P. Petr. II, 13 (5), end. c. 258 B. C.
ἐὰν δὲ μὴ παραγένηι, ἀναγκασθησόμεθα.

P. Hib. 91, 8–9 III B. C.
ἐὰν δέ τι βασιλικὸν [κώ]λυμα γένηται, ἀποδότω.

P. S. I. 445, 15–16 III B. C.
εἴδην γὰρ ὅτι, ἂν σὺ παραγένη <ι >, οἰκοδομήσω.

P. Tebt. 386, 20 12 B. C.
ἐὰν δὲ χωρισμὸς γένηται ἀπ'[ἀ]λλήλων ἐκτίσω
(Marriage Contract.)

P. Giess. 69, near end 118 A. D.
πλεῖστόν μοι, ἄδελφε, καὶ ἐν τούτῳ παρέξῃ, ἐὰ[ν ἡ] κρειθὴ ταχέως [ ] ἰσγένηται.

P. Ryl. 105, 29–30 136 A. D.
ἐάν τι παρὰ τὸ δέον γένη(ται)
(Notice of Death.)

*O. P. 729, 17 137 A. D.
ἐὰν δὲ χρεία γένητε — — — δώσει
(Lease of Vineyard.)

P. Hamb. 70, 17 c. 145 A. D.
ἐάν τις ζήτησις γένηται Ib. line 23 *ἐάνπερ κρίσις γένηται.*

P. Ryl. 239, 12–13 Mid. 3rd A. D.
ἐὰν δέ τις ἀμ[έ]λεια γένηται.

O. P. 1273, 52–53 260 A. D.
καὶ ἐὰν, ὃ μή εἴη, ἀπαλλαγὴ γένηται, ἀποδώσω
(Marriage Contract.)

P. S. I. 95, 7 3rd A. D.
ἐὰν δὲ μηθὲν τούτων γείνηται.

*O. P. 1220, 23–24 3rd A. D.
ἐὰν παραγένῃ σὺν θεῷ.

P. Rein. 55, 5 3rd A. D.
ἐὰν γένηται πρός σε Διόσκορος ὀνηλάτης.

*P. Cair. 67001, 26 514 A. D.

εἰ δὲ βλάβην γένηται (ἕτοιμοί *ἐσμεν* in apodosis.)

*B. G. U. 950, 5–6 Byz. Per.

ἐὰν οὖν νῦν παραγιένῃ (sic) *σὺν θεῷ ἐν* Ἀλεξανδρείᾳ, *διὰ σεαυτοῦ φέρε αὐτά.*

Separation in Marriage Contracts

Separation is provided for in some marriage contracts of the Roman period. One early example occurs if the dating is correct.

P. Gen. 21, 12 II B. C.

ἐὰν δὲ Ἀ. *ἐκοῦσα βούληται ἀπαλλάσσεσθαι.*

O. P. 267, 16–17 36 A. D.

ἐὰν δὲ ἀπαλλαγῶμεν ἀπ' ἀλλήλων ἐξέσται σοι ἔχειν κτλ.

O. P. 496, 8–9 127 A. D.

ἐ[ὰ]ν δέ τι διαφέρωντα[ι] πρὸς ἀλλήλους κ[αὶ βούλ]ηται ἡ γαμουμένη ἀ[παλλάσσεσθαι ἀπὸ τοῦ γαμοῦντος ἐπει]|[δὰν] ἡ ἀπαλλαγὴ [γ]ένηται <ἡ> γαμου[μέ]νη μὲν ἀποσπάτω κτλ.

Ib. 1.10 127 A. D.

ἐὰν δὲ ἔνκυο[s] οὖσα ἡ γα[μου]μένη ἀπαλλαγῇ δώσει αὐτῇ ὁ γαμῶν κτλ.

C. P. R. 25, 19–20 136 A. D.

ἐὰν δὲ διαφορᾶς τοῖς γαμοῦσι γενομένης χωρίζωνται ἀπ' ἀλλήλων, ἀποδότω κτλ.

P. R. 7, 24 After 150 A. D.

ἐὰν μὲν αὐτὸς αὐτὴν [ἀπο]πέμπηται παραχρῆμα, ἐὰν δὲ αὐτὴ ἐκοῦσα ἀπα[λλάττηται].

P. R. 15, 16 190 A. D.

ἐὰν δὲ [δ]ιαφορᾶς αὐτοῖς γενομένης χωρισθῶνται ἀπ ἀλ[λήλων].

αἱρῶμαι, ἐθέλω, βούλωμαι

These verbs are common enough. Compare the examples under Relative Clauses.

P. S. I. 619, 9 III B. C.

ἐὰν βούλῃι ἐγμισθώσεις.

P. Tebt. 105, 27 103 B. C.

ἐὰν δὲ II. *αἱρῆται χερσοκοπῆσαι*

(*δότω* in the conclusion.)

P. Grenf. II, 36 (= Witk. 54), 17–18 95 B. C.

καλῶς ἡμῖν ὧδε, ἢ ἐν Διοσπόλει ἐὰν αἱρῆσθε, πυρὸν ἀγοράσαι ἥκατε.

P. Ryl. 178, 4 — Early 1st A. D.
καὶ ἐὰν μὲν αἱρῆται with θρέψει in conclusion; and in line 6 ἐὰν δὲ μὴ βούληται τοῦτο ποιῆσαι, ἀποδώσει.

O. P. 1291, 8 ff. — 30 A. D.
ἐὰν δὲ θέρῃς (= θέλῃς) εἰς Ἀλεξάνδρεα <ν> ἀπελθεῖν, Ἀπολλὼς Θέωνος ὑπάγει αὔριον.

* B. G. U. 597, 21 — 75 A. D.
ἐάν δὲ θέλῃς, σύντυχε Καισαρᾶτι.

*P. Hamb. 87, 6 — Beg. 2nd A. D.
ἐὰν οὖν θέλῃς, ἀνάβα.

*O. P. 531, 7 — 2nd A. D.
ἐὰν γὰρ θεοὶ θέλωσι.

B. G. U. 417, 25 — 2nd-3rd cent. A. D.
οἶδα γὰρ ὅτι, ἐὰν θέλῃς, πάντα περαιωθήσεται.

P. R. 53, 21 ff. — 246 A. D.
ἐὰν δὲ βουληθῶ ὑφαίνειν ἱμάτιά μου ἴδια ἐξουσίαν ἔχω μέχρει τεσσάρων γερδίων.

*P. Gen. 54, 32–33 (Cp. Add. et Corrig.), — c. 350 A. D.
καὶ ἂν θέλῃ ὁ θεὸς μετ' ἐσοῦ εἰμι.

*B. G. U. 1044, 11–12 — 4th A. D.
ἐὰν δὲ μὴ βόλησθαι.

*P. S. I. 835, 19 ff. — 5th-6th cent. A. D.
ἐὰν ἐλθε εις τὴν κώμην ἐὰν θέλεις, τὴν τιμὴν παρεχει ἐὰν θέλῃς (ἐλθε εις = ἔλθῃς εἰς; παρεχει = perhaps παρέχειν, but I think more likely πάρεχε.)

ἐὰν δέ τι ἀνθρώπινον πάθω

This phrase meets us particularly in Wills. It is found most frequently in the Ptolemaic period, though it occurs occasionally later. In a few cases we find simply ἐάν τι πάθω. Cp. IG. VII, 3083, of the third century B. C., ἡ δέ τί κα πάθει Ἀθανοδώρα; and SGDI. 2034 of 186 B. C., εἰ δέ τί κα πάθηι Νεοπάτρα.

P. Petr. II, 13 (19), 5 — Mid. III B. C.
καὶ ἐάν τι τῶν κατ' ἄνθρωπον γίνηται
(Letter).

P. Petr. I, 11, 9 — III B. C.
ἐὰν δέ τι ἀνθρώπινον πάθω καταλείπω.

P. Petr. III, 19 (c), 31 — III B. C.

ἐάν τι πάθηι Ἀρτε[μιδώρα.

P. Gen. 21, 15 — Prob. II B. C.

ἐὰν δέ τις αὐτῶν ἀνθρώπινόν τι πάθῃ καὶ τελευτήσῃ,

(Marriage Contract.)

P. Ryl. 68, 22 — Prob. 89 B. C.

ἐὰν μέν τι πάθω.

P. Ryl. 178, 3 — Early 1st A. D.

ἐὰν μή τι πάθῃ ἀνθρώπινον ὃ καὶ συνφανὲ[ς γέν]ηται, with ἔστωι in apodosis.

(Agreement with a Nurse.)

P. S. I. 696, 2 — 3rd A. D.

χ[ο]μ[α]ι [ἀ]νθρώπινόν τι πάθω.

(The letters χ, μ, and ι are not read with certainty in this mere fragrant of a Will. The editor suggests for the preceding line ἐπὰν δέ, ὅπερ ἀπεύ–; perhaps it should be ἐὰν δὲ κτλ.)

ἐὰν τελευτήσω

This is the common expression in Wills and Marriage Contract in the Roman period.

B. G. U. 1185, 16 — Prob. late I B. C.

ἐὰν δέ τινες ἐξ αὐτῶν τελευτήσωσι ἀδιάθετοι, ἔρχεσθαι τοὺς κλήρους τούτων.

(Decree).

O. P. 490, 4 — 124 A. D.

ἐὰν δὲ ἐπὶ ταύτῃ τελευτήσω καταλ[είπω.

O. P. 496, 13 — 127 A. D.

ἐὰν δὲ ἡ γαμουμένη προτέρα τελευτήσῃ and line 14 ἐὰν δὲ ὡσαύτως ὁ γαμῶν [π]ρ[ό]τερος τελευτήσῃ.

(Marriage Contract.)

The next example shows another expression; but the context is not sound. It is an agreement concerned with certain obligations.

P. S. I. 689 — 5th A. D.

θανάτῳ περιπέσῃ, ἐμὲ| [ ] αὐτοῦ χώραν ἀ[ποπληρῶσαι ––]––– [ὡ]μολόγησα.

ἐὰν ζῇ

This is the opposite of *ἐὰν τελευτήσῃ*, and will be found so used in some of the same documents. *ἐὰν περιῇ* is also used, and so may be *ἐὰν περιγένωμαι*. There are a few other interesting examples of *ἐὰν ζῶ*.

P. Ryl. 68, 26 — Prob. 89 B. C.

ἐὰν δὲ περιγένωμαι (corresponding to *ἐὰν μέν τι πάθω* above.)

O. P. 490, 5 — 124 A. D.

ἐὰν ζῇ (Will).

O. P. 497, 10 — Early 2nd A. D.

ἐὰν ζῇ. (Marriage Contract.)

*P. Hamb. 88, 16–17 — 2nd A. D.

οὐτέποτε ἀνταμείψωμαι αὐτῷ τὴν χάριν, ἐάνπερ ζῶ.

(equivalent to *while I live.*)

P. S. I. 210, 2 ff. — 4th-5th cent. A. D.

ἐὰν ζῶμεν αὔριόν ἐστιν ἐν ὅσῳ ἀβασκάντως καὶ ἰσχυρότερο[ν] γείνεται.

ἐὰν περιῇ

This occurs sometimes in Wills, and occasionally in other documents. *περιῆν* sometimes occurs;[11] and it is impossible to distinguish by form *περιῇ(ν)* the subjunctive and *περιῆ(ν)* the imperfect indicative, which also occurs.

*P. Ryl. 154, 26 — 66 A. D.

ἐὰ[ν] δὲ [ο]ὗτος μὴ περιῇι

(Marriage Contract.)

O. P. 496, 9 — 127 A. D.

ἐὰν περιῇ{ν}, εἰ δὲ μὴ

(So the editor writes it in this Marriage Contract. It should be written *περιῆν*).

P. B. M. 311, 16 — 149 A. D.

δεῖ αὐτο]ὺς τοὺς υἱοὺ[ς] ἐκ τοῦ ἰδίου ἀποδώσιν ἐάν τε παρῇ ἢ ἀπῇ ἢ καὶ μὴ περιῇ.

NOTE:—In B. G. U. 1187, we have an instance of the indicative in *ἐφ' ὃν περιῆ χρόνον* among past tenses (I B. C.). And in O. P. 68 (131 A. D.) *περιῆ* occurs for *περιῆν*. These two papyri are not carefully written.

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[11] See pp. 27 ff., *ἦν* as Subjunctive.

ἐὰν συμβῇ

In the earlier examples an infinitive is found dependent on *ἐὰν συμβῇ*. In most instances this infinitive is *παθεῖν* or *τελευτῆσαι*; and the whole expression is similar to those which we have recently considered.

B. G. U. 1149, 33–34 — 13 B. C.
ἐὰν δὲ συνβῇ τὸν δοῦλον διαδρᾶναι ἢ καὶ παθεῖν τι ἀνθρώπινον, καὶ οὕτως εἶναι
(Loan).

B. G. U. 1108, 11 (above) — 5 B. C.
καὶ ἐὰν ὃ [μ]ὴ γένο(ιτο) συμβῇ τὸ παιδί(ον) παθεῖν τι ἀνθρώ(πινον)
(Contract with a Nurse.)

O. P. 105, 6 — 117–137 A. D.
ἐὰν δὲ συμβῇ τὴν Ἀμμωνοῦν ἄτεκνον καὶ ἀδιάθετον τελευτῆσαι, ἔσται.
(Will).

O. P. 491, 10 — 126 A. D.
ἐὰν δέ τινι − − − συμβῇ ἀτέκνῳ τελευτῆσαι, ἔστω
(Will).

O. P. 95, 34–35 — 129 A. D.
ἣν ἐὰν συμβῇ παραπεσῖν ἢ ἄλλως πως διαφθαρ[ῆ]ναι
(Sale of a Slave.)

P. S. I. 734, 25–26 — C. 220 A. D.
η συμβαίνῃ τι πρὸς ἡμᾶς η εἴη τὴν περὶ τούτου ζήτησιν.
(The editor's note suggests: *ἐὰν συμβαίνῃ τι, πρὸς ἡμᾶς εἴη ἡ περὶ τούτου ζήτησις.* This is the Sworn Declaration of Potamophylakes.)

O. P. 1854 (= P. Cair. 10033), 4 — 6th-7th cent. A. D.
ἐὰν συμβῇ αὐτῷ τί ποτε, παρέχεις.

παραστήσω

This is found particularly in Surety-Bonds, Guarantees, and the like, but may occur in other documents.

P. B. M. 220 (Col. II), 14 f. — 133 B. C.
ἐὰν δὲ μὴ παραστήσωμαι αὐτὸν ἐν ταῖς τρισὶν [ἡ]μέραις ἀποτείσω.
(Contract of Sale.)

*O. P. 259, 14–15 — 23 A. D.
ἐὰν δὲ μὴ παριστῶ ἐν τα[ῖς] προκειμέναις ἡμέρα<ι>ς ἐκτείσω
(Bail).

B. G. U. 891 (Verso), 16–17 144 A. D.

ἐ]ὰν δὲ μὴ παραιστῶμεν ἡμεῖς αὐτ(οὺς), [αὐ]τοὶ [ὑ]πὲρ αὐτ(ῶν) λόγον ὑπεξόμεθα

(Bail).

*P. Grenf. II, 62, 12 ff. 211 A. D.

ἐὰν δὲ μὴ παριστῶ, ἐγὼ ὁ αὐτὸς ἐγβιβάσω τὰ πρὸς αὐτὸν ἐπιζητούμενα, ἰ ἔνοχος ἴην τῷ [ὅρκ]ῳ.

(Bail).

P. B. M. 1248, 21 ff. 345 A. D.

ἐὰν δέ [τις] αὐτῶν λιποτα[κ]τήσῃ καὶ μὴ παρα[σ]τ[ήσω]μεν ἡμεῖς αὐτοὶ – – – [ὑπομ]ενοῦμεν.

(This is a return of the names of villagers for ὑδροφυλακία with guarantee. Nos. 1246 and 1247 are similar, and support the text.)

*P. Amh. 139, 19–20 350 A. D.

ἐὰν δέ τις αὐτῶν ἀφυστερήσῃ καὶ μὴ παραστησόμεθα|ἡμεῖς αὐτοὶ τὸν ὑπὲρ αὐτοῦ λόγον ὑπομενοῦμεν.

(Nomination of Officers.)

P. Lips. 56, 19–20 398 A. D.

ἐὰν δὲ ἀφυστερήσῃ καὶ μὴ [παρ]αστήσω, ἐγὼ αὐτὸς κτλ. (Bail. The usual oath occurs below: [ἦ] ἔνοχ[ος ε]ἴην τῷ θείῳ ὅρκῳ).

ἐὰν παραβαίνῃ (παρασυγγραφῇ)

Examples of ἐὰν παραβαίνῃ, sometimes ἐὰν παρασυγγραφῇ are found in contracts and agreements of different kinds. The examples come from Ptolemaic and Roman periods.

P. Petr. III, 55 (b), 22–23 c. 200 B. C.

ἐπιόντι[δὲ]| παρασυγγραφήσηι καὶ μὴ ἐμμείνηι τ[ῆι ὁμολογίᾳ ἢ]| ἐπέφοδος αὐτῷ ἄκυρος ἔστω

(It is to be regretted that the text is not better preserved; this reading is supported by comparison with the other examples.)

O. P. 1644, 21–22 62 B. C.

[ἐ]ὰν δέ τις ἡμῶν παρὰ τὰ προγεγραμ[μ]ένα παρασυγγραφ[ῇ] ἢ ἐπέλθῃ τ[ῶι] Μοσχίωνι, with π[ρο]σαποτεισάτω in apodosis.

B. G. U. 1118, 41 22 B. C.

ἐὰν δέ τι παραβαίνωσιν οἱ μεμισθωμένοι.

B. G. U. 1129, 33–34 13 B. C.
ἐὰν δέ τι τούτων παραβῇ.

B. G. U. 1116, 26–27 13 B. C.
ἐὰν δέ τι τού(των) παραβαίνῃ, εἶναι αὐτὸν παραχρῆ(μα) ἀγώγιμο(ν).

B. G. U. 1126, 16 8 B. C.
ἐὰν δέ τι παραβαίνῃ, ἐκτίνιν.

O. P. 1641, 11 68 A. D.
ἐὰν δὲ παρασυνγραφῶ ἢ μὴ ποιῶ καθὰ γέγραπται, ἐκτείσω σοι.

*P. Tebt. 391, 22–23 99 A. D.
ἴ τις δὲ ἡμῶν τῶν τεσσάρων ἐὰν παραβῇ, with *ἐκτίσι* in apodosis.

*C. P. R. 198, 8 139 A. D.
ηα δὲ παραβ[ας τὸ] προκί[με]νον ἐκτίσι σοι (The editor suggests: *πᾶς δὲ παραβὰς – – – ἐκτίσει.* I think not; we should read *ἠὰ(ν) δὲ παραβ[ῇ τὸ] – – – ἐκτίσει. η* occurs frequently for *ε* in this papyrus; as *τη* occurs for *τὴν, ηα* may well occur for *ἠὰν.*)

P. R. II, 31, 19–20 155 A. D.
ἐὰν δέ τι τού[τω]ν παραβῇ ἡ ὁμολοῦσα ἢ μὴ βεβαιοῖ – – – ἀποτισάτω.

ἐὰν μὴ βεβαιοῖ (βεβαιώσῃ)

This belongs to the same type of documents as the preceding word.

P. Hib. 90, 18 222 B. C.
ἐὰν δὲ μὴ βεβαιώσηι – – – ἀπ[οτεισάτω.

P. Tebt. 105, 34 103 B. C.
ἐὰν δ]ὲ <αὐ>τοὺς μὴ βεβαιοῖ καθὰ γέγραπται ἢ ἄλλο τι παρασυγγραφῆι τῶν προγεγραμμένων ἀποτεισάτω Ὡρίω[ν.

C. P. R. 223, 23 2nd A. D.
ἐὰν δὲ μὴ βεβαιῶσι ἢ μὴ παρέχωνται καθ' ἃ γέγραπται, with *ἀποτισάτω* in apodosis, supplied in lacuna.)

ἀργήσῃ and *ἀτακτήσῃ*

These occur in Contracts of Apprenticeship. The first two examples have relative clauses.

B. G. U. 1125, 8 13 B. C.
καὶ ἃς δὲ ἐὰν ἀρτακτήσηι ἢι ἀρρωστήσηι, ἀντιπαρέ[ξω σο]ι (ἀρτακτήσηι = ἀτακτήσηι. The writer had in mind, according to the editor, *ἀργήσηι*; I don't doubt it.)

O. P. 275, 24–25 66 A. D.
ὅσας δ'ἐὰν ἐν τούτῳ ἀτακτήσῃ ἡμέρας ἐπὶ τὰς ἴσας αὐτὸν παρέξεται — — — ἢ ἀ[πο]τεισάτω.

O. P. 725, 39 ff. 183 A. D.
ἐὰν δὲ πλείονας τούτων ἀργήσῃ [ἢ ἀσ]θενήσῃ ἢ ἀτακτήσῃ ἢ δι' ἄλλην τιν[ὰ αἰ]τίαν ἡμέρας ἐπὶ τὰς [ἴσ]ας ἐπάναγκε[ς] παρέξει.

O. P. 1647, 39–41 Late 2nd A. D.
ἐὰν δ[ὲ ἡ]μέρας τιν[ὰς] ἀργήσῃ ἢ ἀσθ[ε]νήσ[ῃ] with *πα[ραμ]ενεῖ* in apodosis.

λαμβάνω

This verb occurs frequently, particularly in private correspondence.

P. S. I. 363, 18–19 251 B. C.
οὐ γὰρ ἠβούλ[ετο] πορεύ <ε >σθαι, ἃ <μ > μὴ ἐφόδιον [λ]άβηι.

P. S. I. 426, 10 ff. III B. C.
ἐγὼ δὲ οὐ λαμβάνω, ἐὰμ μὴ ἃς ἐμοὶ ἔταξα <ς > λάβω.

P. Lille, 3, (Col. 3), 57 After 240 B. C.
ἐά[ν τι]νας καταλαμβάνηι.

P. Prk. 5761, 31–32 c. 95 A. D.
ἐὰν γὰρ ἡ ὀρφ[ανὸς] τῶν ἰδίων ἀντιλαμβά[ν]ηται.

*B. G. U. 332 2nd-3rd cent. A. D.
εἰδὼς ὅτι, ἐὰν γράμματά σου λάβω, ἱλαρά εἰμι περὶ τῆς σωτηρίας ἡμῶν (= ὑμῶν).

O. P. 1707, 15–16 204 A. D.
ἐὰν δὲ ἐπιλάβηταί τις αὐτῆς ἀποστήσει αὐτὸν ὁ 'A.
(Sale of She-ass.)

P. S. B. 21, 15 3rd-4th cent. A. D.
.αν σ.. καταλάβω τὸ [. . . πλο]ῖον
(The context is not good. The editor says no *ἐάν σε* stood here. I suggest *ἐάν δὲ*).

*O. P. 1297, 14 4th A. D.
ἐὰν καταλάβῃ Θεόδωρος ἐκεῖ, δεῦρο μετ' αὐτοῦ.

*O. P. 130, 16 6th A. D.
ἐὰν γὰρ, δέσποτα, μὴ καταλάβε με ὁ ἔλεός σου, οὐ δύνομαι (= καταλάβῃ).

B. G. U. 103, 3–4 6th-7th cent. A. D.
ἐὰν αὐθεντίσεις τὸ πρᾶγμα καὶ λάβις αὐτοὺς ἐν τῇ πόλει, καὶ ἀπαλλάξουσιν πρὸς ἀλλίλους.

ἐὰν ἀμελήσῃς

This belongs especially to letters and orders.

P. Tebt. 37, 23 — Prob. 73 B. C.

ἐὰν δὲ ἀμελήσῃς, ἀναγκασθήσομαι.

O. P. 1409, 20–21 — 278 A. D.

ἐὰν γὰρ − − − τολμή[σ]ῃ ἢ − − − ἀμελήσῃ, ἴστω.

P. S. I. 842, 7 ff. — 4th? A. D.

διὸ γνώ|τωσαν ὅτι, ἐὰν| ἀμελήσωσιν | ἐλθεῖν το . . .| . . . εἰς Σιναρύ,| Σαραπίων αὐτοῖς|πράγματα κει|νήσει.

ἔλθω AND COMPOUNDS

This verb is natural in private correspondence. A few examples will suffice.

*O. P. 119, 6–8 — 2nd-3rd cent. A. D.

εἶτα ἂν δὲ ἔλθῃς εἰς Ἀλεξάνδριαν οὐ μὴ λάβω χεῖραν παρὰ [σ]οῦ οὔτε πάλι χαίρω σε λυπόν. (Naughty Theon's Letter. σε λυπὸν = σοι λοιπόν).

*Meyer, Ostr. 66, P. S. B. — 3rd A. D.

ἐὰν ὁ ἄνθρωπος ἀπῆλθεν εἰς μακράν, οἱ ἄλλοι δόσι (= δώσουσι, or better δῶσι) καθ' ἡμέραν δ(ραχμὰς) η, ἐὰν δύναται ἕκατος. δεκανία αὐτοῦ, ἐὰν μὴ ἀπῆλθεν, δόσι καθ' ἡμέραν (δρ)η. (ἀπῆλθεν is probably intended for the aorist subjunctive. So the editor regards ἀπῆλθεν as intended to represent the future.)

O. P. 937, 5–6 — 3rd A. D.

ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου, ἐκδικήσω ἐμαυτόν.

*O. P. 1069, 5–6 — 3rd A. D.

ἐὰν ἔρθω πρὸ σέν.

(This is for ἐὰν ἔλθω πρὸς σέ. Above the line εἶνα ἔρθω is erased, and above that ἐὰν).

P. Flor. 259, 5 ff. — 3rd A. D.

μαθέτω ὁ Κιὸτ ὅτι ἐὰν μὴ δῇ (= δοῖ) τὸν ἄλλον σάκκον ἢ ἀνέλθῃ καὶ τὸ κατ' αὐτὸν ἐνθῇ στρατιώτης κατέρχετε ἐπ' αὐτόν.

*P. B. M. 243, 21–22 — c. 346 A. D.

ἐὰ ἔ[λ]θουσι. (ἐὰ is for ἐάν. "No other restoration seems possible, so a colloquial present ἔλθω must be supposed" says the editor. Not rightly; for ἔλθουσι may be for ἔλθωσι, as the confusion of ω and ου is found frequently at this time.)

P. B. M. 1791, 9 — 7th A. D.

ἐὰν ὁ Θεὸς συνέλθῃ μοι καὶ ἀπαλλάξῃ.

ἐὰν δύνωμαι

This word is found particularly in letters.

P. S. I. 856, 3 — III B. C.

ἐὰν δύνηται.

O. P. 742 (= Witk. 56), 10 — Year 2 B. C.

ἐάν τι δύνηι – – – δός.

P. Hamb. 86, 8 ff. — 2nd A. D.

παραγενοῦ, ἵνα ἂν δυνασθῶμεν τὸν μικρὸν ἐπικρεῖναι.

*O. P. 932, 7–8 — Late 2nd A. D.

ἐὰν δύνῃ ἀναβῆναι ἵνα ἐπιγνοῖς τὸν ὄνον.

B. G. U. 333, 3 ff. — 2nd-3rd cent. A. D.

[π]άντως ποιήσατε, ἐὰν [ᾖ] δυνατὸ[ν, κατ?]ελθεῖν ὑμᾶς εἰς τὰ γενέσια τοῦ υἱοῦ [ἡμῶ]ν Σαραπίωνος.

*P. Ryl. 242, 4–5 — 3rd A. D.

καλῶς ποιήσας, ἠὰν ἦς ἀδύνατες πέμψε μοι ἀκάνθινεν χυλέν, πέμψεν μοι λάβανον

(The editor is right in calling it an illiterate letter. His reconstruction is as follows: *ἐὰν ᾖς ἀδύνατος πέμψαι μοι ἀκάνθινον χυλόν, πέμψον μοι λίβανον*).

*P. S. B. 22, 3 — 3rd-4th cent. A. D

καὶ ἂν δυνασθῇς, δές (= *δός*)

("Höchst vulgäre" says the editor.)

P. B. M. 1001 — 539 A. D.

εἰ δὲ μὴ δυνηθῶ διδόναι σοι τὸν ἀτὸν σῖτον καὶ οἶνον παρέξω σοι (*ἀτὸν* with mark above *α* is for *αὐτὸν*, as often in late papyri.)

Other Words

These occur not so frequently as the preceding words and phrases, and yet are worthy of notice. Only a few examples of each will be given.

ἐὰν ἐνδειξώμεθα

This occurs in a number of papyri of the end of the 3rd century B. C. Observe too the use of the verb in a relative clause.

P. Magd. 28, 8 — 219 B. C.
ἐὰν ἐνδείξωμαι αὐτοὺς κατακεκλυκότας μου τὸν σπόρον.

P. Magd. 13, 12 — 219 B. C.
ἃ ἂν ἐνδειξώμεθα.

ἐὰν φαίνωμαι

P. S. I. 356, 5 — 253 B. C.
καὶ ἂν φαινώμεθα εἰσμεμετρηκότες, συντάξας ἀποδοῦναι (sc. *καλῶς ἂν οὖν ποιήσαις*, l. 3).

B. G. U. 136, 25 — 135 A. D.
κἂν φανῶσι——ποιήσει τὰ προσήκοντα.

P. Tebt. 288, 11 — 226 A. D.
ἐάν τι φανῇ [κε]κακουργημέ[νο]ν ἢ οὐ δεόντως πεπρ[α]γμένον
(Proclamation of Strategus.)

ἐὰν δέῃ

P. Hib. 54, 8 — c. 245 B. C.
ἐάν τι δέηι ἀνηλῶσαι δός.

*P. Tebt. 58 (= Witk. 47), 55–56 — 111 B. C.
ἐὰν δεῖ σε συνπεσῖν τῶι A. σύνπεσαι.
(Apparently the indicative.)

P. Prk. 3924, 15 — 19 A. D.
ἐὰν γὰρ δέῃ, with *διαδώσει* in apodosis.

B. G. U. 245, 5–6 — 2nd A. D.
ἐὰν δέῃ λογοθέτην δοῦναι, δῶσι.

*O. P. 1219, 16–17 — 3rd A. D.
ἐὰν δεή[σῃ] καὶ αὐτοῖς γράψαι μὴ ὑπερθῇ.

ἐὰν εἰδῶ, ἐὰν ἴδω

These are naturally confused, because of etacism; nor is the difference in meaning great enough to aid in distinguishing them. I give the examples without accent.

*P. Petr. II, 4 (6), 16 — 255 B. C.
ἐὰν γὰρ εἰδωσιν ὅτι οὗτοι καταπεφρονήκασιν, οὐθὲν τῶν ἔργων συντελεσθήσεται. (Mahaffy, the editor, writes *εἴδωσιν* = *ἴδωσιν*. This is the complaint of an ignorant man.)

*P. Par. 47 (= Witk. 39), 11–13 — 153 B. C.
κἂν ἰδῆς ὅτι μέλλομεν σωθῆναι, τότε βαπτιζώμεθα.

*B. G. U. 827, 18–19 — 2nd-3rd cent. A. D.
[ἐ]ὰν ἰδω ὅτι οὐδὲν γέγονε, ἐξέρχομαι.

*B. G. U. 814, margin, — 3rd A. D.
πέμψ[ι]ς πρὸς ἐμέ, ἐὰν εἰδῃς οὐδεὶς το[

*O. P. 1770, 20 ff. — Late 3rd A. D.
ἐὰν δὲ εἰδῃς ὅτι παρὰ σοὶ μένις, ἀπόστιλόν μοι Θώνιον.

P. Gen. 51, 32 — c. 350 A. D.
ἐὰν εἰδῃς.
(Context uncertain.)

*B. G. U. 1027 (Pt. 2), 13–14 — 4th-5th cent. A. D.
εἰ γὰρ ὑπερείδ[ητε ταῦτα διὰ] βραχυτάτων ἀποσταλήσονται.

In the last example, which might be the most certain, the text is not sound; ε, ι, δ of the verb are not certain. It will be observed that practically all the examples are from careless papyri.

ἐὰν μάθω

*O. P. 1158, 22 — 3rd A. D.
ἐὰν οὖν μάθῃς.

O. P. 1587, 15 — Late 3rd A. D.
ἐὰν δὲ μάθηται (= μάθητε.)

O. P. 1107, 4 — 5th-6th cent. A. D.
ἐὰν μάθω.

ἐὰν κρίνῃς

P. S. I. 537, 8–9 — III B. C.
καὶ ἐ[ά]νπερ συνκρίνηις.

P. Petr. II, 22, 4–5 — Prob. III B. C.
ἐὰν δέ τις . . αβει . αὐτῶν κρίνηι ἢ κριθῆι ἄκυρα ἔστω
(P. Petr. III, 26 reads here παρὰ ταῦτα κρίνηι. This is probably a Decree.)

*O. P. 1470, 16 — 336 A. D.
ἐὰν ἐπικρίνῃς
(Petition).

προσπίπτῃ

B. G. U. 1011, 10 ff. — II B. C.
ὡς βραχύτατα γράφειν, κἄν τί σοι προσπίπτηι περὶ τῶν ἐναντίων, ὧι πιστεύσειεν ἄ[ν] τις, διασάφει.

*B. G. U. 1206, 15 — 28 B. C.
ἐάν τι ἄλλο προσπέσῃ σημανῶι σοι,

ἡδέως ἔχῃς

Several letters of the third century A. D. or later contain this. We may compare *ἐὰν εὐκαίρως ἔχηις* of P. Hal. 17, III B. C.

P. Flor. 223 — 3rd A. D.
ἐὰν ἡδέως ἔχῃς, παράσχες.

P. Flor. 272 — 3rd A. D.
ἐὰν ἡδέως ἔχῃς, κέλευσον.

P. S. I. 481, 7 — 5th-6th cent. A. D.
ἐὰν ἡδέως ἔχετε, δέσποτα, καὶ αὐτὰς ἐπιτάσσω.

ἐπιστέλλω AND *κελεύω*

P. Petr. II, 8 (1), Col. B, 14–15 — III B. C.
ἐὰν μή τισιν ἡμεῖς ἐπ' ὀνόματος ἐπιστείλωμεν δ[ιδ]όναι.

*P. B. M. 236, 18 — C. 346 A. D.
ἐὰν κελεύσῃς.

συντελῆται

P. Lille 1 (Verso), 9 — 259 B. C.
ἐὰν δὲ μὴ πρὸ τοῦ θερισμοῦ συντελῆται, συντελῆται εἰς τὸ ὑποκείμενον κτλ.

Ib. (Recto), 14 — 259 B. C.
ἐὰν μὲν κατὰ χειμῶνα συντελῆται τὰ ἔργα, τίθεμεν ἔσεσθαι κτλ.

O. P. 1674, 6 — 3rd A. D.
ἐὰν συντελεσθῇ τὸ ἔργον.
(The conclusion has *καταβληθήτω* — — — *καὶ ἰσωθήτω*).

ἐὰν ὀφειλήσῃς

P. Petr. III, 48, 11–12 — Prob. III B. C.
ἐὰν δὲ προσοφειλήσηις| [ ] σωνται οἱ τεχνῖται.

B. G. U. 599, 23 — 2nd A. D.
ἐὰν μηδὲν ὀφειλη[

εἰ WITH FUTURE INDICATIVE IN PROTASIS

In the earlier examples we seem to have real monitory conditions; but in the later examples, those of the late Byzantine

period particularly, in view of the common confusion of subjunctive and indicative and the confusion of *o* and *ω*, it would be hard to say whether we have the subjunctive or the indicative mood. See *εἰ* with the subjunctive.

*P. Petr. II, 4, (6), 14 — 255 B. C.

εἰ οὖν περὶ τούτων ἐπιστροφὴν μὴ ποιήσει οἵ τε λοιποί μοι τὰς χέρας προσοίσωσιν (In this "letter of an ignorant man," as Mahaffy calls it, *προσοίσωσιν* seems to be for *προσοίσουσιν*. The letter has many errors.)

P. Petr. II, 9, (1) — c. 240 B. C.

ε[ἰ γὰρ] ἄλλο δράσεις συμβήσεταί σοι κινδυνεύειν.

P. Petr. II, 15 (10) — c. 240 B. C.

εἰ δὲ μὴ τραχηλιοῦσι.

(After this too much of the text is lost.)

P. Alex. 4 (= Witk. 33 and P. Prk. 4305), 9–11 — III B. C.

εἰ μὴ τὴν μήκωνα συνάξεις, μ[η]δείς σε ἀνθρώπων μὴ ὠφελήσηι.

P. R. II, 4 (Col. III), 19 — 127 A. D.

[ε]ἰ δὲ μὴ ἐκτίσι.

P. Tebt. 293, 20 ff. — c. 187 A. D.

διὰ [τ]ὸ μὴ δύνασθαι τὰς ἰε|[ρου]ργίας ἐκτελεῖν εἰ μὴ τοῦτ[ο γενήσε]-|[τα]ι, ἡ ἔνοχοι εἴημ[εν] τῷ ὅρκῳ.

P. Rein. 57, 9–10 — 4th A. D.

εἰ [τ]οίνυν ἐθε[λήσ]ετε – – – καλῶς [ἀ]ν (*ε* erased) *ποιήσετε.* (First *ἐθελήσατε*, then *αιτε*, then *ετε*; few of the letters of *εἰ τοίνυν* are read with certainty.)

P. R. 128, 10 — 487 A. D

εἰ δὲ μ[ὴ] τοῦτο ποιήσει

O. P. 1877, 3 — c. 488 A. D.

ἀναγιγνώσκω, εἰ προστάξει σου τὸ μέγεθος.

O. P. 140 (= P. Cair. 10057), 25 — 550 A. D.

εἰ δὲ τοῦτο ποιήσω, ὁμολογῶ, but 26–27 *εἰ δὲ ἡ [ὑμῶν] μεγαλοπρ-(ἐπεια) ἐθελήση ἐκβαλεῖν με.*

This phrase *εἰ δὲ μὴ τοῦτο ποιήσω* or *εἰ δὲ τοῦτο ποιήσω* occurs quite often at this time.)

O. P. 1106, 5 — 6th A D..

εἴ τινες ἐπι[χ]ειρήσουσιν, with *παρεγγύησον* in apodosis.

O. P. 1901, 2 — 6th A. D.

εἰ ἐθελήσω ε.

(After this there is hardly any text.)

P. R. 145, 7 — 6th A. D.

εἰ δὲ μὴ τοῦτο ποιήσ[ο]μεν παράσχομεν ἐν διπλῷ.

P. Grenf. II, 87, 29–30 — 602 A. D.

εἰ δὲ τοῦτο ποιήσομεν παρέξομεν.

εἰ With Subjunctive in Future Protasis in Ptolemaic Times

This is exceedingly unusual. There are, however, two interesting examples of the third century B. C., the first of which helps to identify the form in the second.

P. S. I. 407, 10 ff. — III B. C.

εἰ δὲ μὴ διδῶις, καλῶς ἂμ ποιήσαις συμβαλόμενός μοι ἐφόδιον ἵν' ἀπέλθω.

*P. S. I. 421, 7 ff. — III B. C.

ὥστε εἰ μὲν διδοῖς ἡμεῖν·εἰ δὲ μή, ἀποδραμούμεθα·οὐ γὰρ ἰσχύομεν.

(Perhaps, instead of treating the first condition as lacking apodosis, we should place a comma after *ἡμεῖν* and make both protases dependent on *ἀποδραμούμεθα*).

εἰ With Subjunctive in Future Protasis

εἰ, instead of *ἐάν*, with the subjunctive in a future protasis becomes more common from the second century A. D. onwards. In the Byzantine period it becomes difficult, if not impossible, to distinguish *εἰ* with the subjunctive from *εἰ* with the future indicative. See the examples given under *εἰ* with Future Indicative.

B. G. U. 811, 7–8 — c. 100 A. D.

εἰ μικρὰν ἐμοὶ αὐτὴν κατενέγκῃ ἥδε αὐτῷ

(Text is not quite sound.)

P. Giess. 67, 17–18 — 2nd A. D.

εἰ μή τι χρεία [γ]ένηται.

P. Ryl. 234, 10 ff. — 2nd A. D.

πάλιν δέ μου παρακαλέσαντος αὐτὸν καὶ λέγοντος μὴ δύνασθαι ἀπο-[χ]ωρῆσαι, εἰ μὴ ἀντιφωνηθῇ.

P. Lips. 10, 31–32 — 240 A. D.

δι' ο[ὗ] προσεγράφη μὴ πρότερον περιλύσω τὴν προκειμ[έ]νην|μισθο-καρπίαν εἰ μὴ καὶ τὰ κατὰ τὸ χειρόγραφον ἀποδοῖ.

*P. Grenf. II, 79 (Col. I), 9–10 Late 3rd A. D.

εἰ δὲ μὴ παριστῶ, ἐ[γὼ] ὁ αὐτὸς ὑπεύθυνος [ἔσομαι] τοῖς πρὸς αὐτὸν [ζη]τουμένοις.

P. Rein. 57, 11–13 4th A. D.

εἰ δὲ – – – καταν[αγκ]άσητ[ε] – – – ἀπόδοτε αὐτῷ.

P. S. I. 825, 23–24 4th-5th cent. A. D.

ἠξίωσεν [ ] εἴ τι οὖν [ἀ]ναλώσῃς, γράψον.

*O. P. 904, 4 5th A. D.

εἰ καὶ συμβῇ.

P. R. 144, 11–12 5th-6th cent. A. D.

εἰ δὲ μ[ὴ δ]ώσω σοι τὸν αὐτὸ[ν] οἶνον.

*O. P. 1996 (= P. Cair. 10009), 5 5th-6th cent. A. D.

εἰ δὲ εὑρεθῶ ἐγὼ χρεωστῶν, ἐπὶ τῷ ἐμὲ ταῦτα καταβαλῖν.

O. P. 136 (= P. Cair. 10103), 24 583 A. D.

εἰ δὲ συμβῇ ἔχθεσιν γενέσθαι.

P. Cair. 67089, 34–35 Byz.

εἰ δὲ καὶ, ὡς εἰκός, δούλην [αὐτ]ὴν ἐπιχ[ειρήσαι τις λέγειν (?)] γινέσθω| – – – ἐλευθέρα.

(This is the reading of the editor. I shou d substitute ἐπιχ[ειρήσῃ for ἐπιχ[ειρήσαι. A long argument seems unnecessary.)

P. Par. 20, 29 c. 600 A. D.

εἰ δὲ δόξῃ αὐτοῖς ἐπελ[θεῖν]. Line 35 reads thus: εἰ δέ τις ἐξ αὐτῶν τολμή[σει τι] παραβῆναι. I should read τολμήσῃ; and compare our next example.

P. Grenf. I, 62, 18 6th-7th cent. A. D.

εἰ, ὅπερ ἂν εἴῃ, τολμήσῃ τοιοῦτο.

O. P. 139 (= P. Cair. 10049), 18 ff. 612 A. D.

εἴ ποτε καιρῷ ἢ χρόνῳ φανομεν κλέψαντες.

(This is a Promise to be Honest. φανομεν is for φανῶμεν; Cp. εἰ φανῶσι in P. B. M. 1345, 30.)

O. P. 1981, 19 ff. 612 A. D.

εἴ ποτε καιρῷ ἢ χρόνῳ <φανῶμεν cp. 139, 19> κλέψαντες – – – [ὁ]μολογο[ῦμε](ν) παρασχεῖν.

P. Grenf. II, 99a, 4 ff. 6th-7th cent. A. D.

ὥστε αὐτὴν ἀπελθῖν εἰς διαίτην καὶ τὰ ἀπὸ διαίτης ποιήσῃ· εἰ δὲ μὴ ποιήσῃ

P. B. M. 1032, 6 6th-7th cent. A. D.

εἰ δὲ ἴδῃς αὐτόν.

*P. B. M. 394, 12 — 6th-7th cent. A. D.

εἴθ.. τις ἐξ ἡμῶν θελήσῃ ἀναπαλεῦσαι, with *δότωι* in apodosis.

P. B. M. 1393, 5 — After 700 A. D.

εἰ δόξῃ τινα ἀποδρᾶσ[αι.

P. B. M. 1352, 12 — 710 A. D.

ὅπως η δόξῃ ἀποστραφῇ τι ἐξ αὐτῶν το ἂν ταῦτα δώσῃ.

(I think the editor's interpretation is correct. He says that the reading seems certain, but the meaning obscure. *η* is perhaps for *εἰ*, and *το* may be for *τῷ*, used as a relative. The editor translates thus: "That, if it seems right, something may be returned to whomsoever he—the messenger—gives them.")

P. B. M. 1370, 14 — 710 A. D.

εἰ καταλάβῃς – – – καὶ εὑρεθῇ.

ἐὰν With Indicative

ἐὰν, instead of *εἰ*, with the indicative is found occasionally from the first century A. D. onwards. It is more frequent in the later Byzantine period. The examples are rather interesting.

*B. G. U. 597, 6–7 — 75 A. D.

καὶ ἐὰν εἰπόσει ὅτι ἔνικε αὐτ[ὸ]ν, πέμψον Ἀτρῆν.

(The Greek of this letter is very bad.)

P. R. 13, 3 — 2nd A. D.

ἐὰν δὲ πλέονας ἢ ἀπολήμψετε (= *ἀπολήψεται.*)

O. P. 237, Col. VIII, 38 — 186 A. D.

ἐὰν δ' εἰσὶν.

P. B. M. 237, 30–31 — c. 346 A. D.

ἐάν σοι δοκοῦν ἐστιν ἀπόστιλον.

P. S. I. 237, 12–13 — 5th-6th cent. A. D.

καὶ εἰπεῖν αὐτῷ ὅτι ἐὰν ἐδεξάμην παρέχω ἀντὶ αὐτῶν δέκα, ἐὰν δὲ καὶ αὐτὸς οὐκ ἔδωκες ὀφείλει τὰ ἴσα δοῦναι.

O. P. 1926, 2 ff. — 6th A. D.

παρακαλῶ ὑμᾶς – – – ἐὰν οὐκ ἔστιν θέλημα ὑμῶν μὴ λαλῆσαι – – – παρακελεῦσαί με μαθεῖν κτλ. (Christian Prayer.)

(*ἐάν* is here seen to be conditional, rather than interrogative. So in O. P. 1150, 2. Probably, as the editor says, *εἰ* in O. P. 1148, 2 and elsewhere is to be similarly explained.)

O. P. 941, 7 — 6th A. D.

ἐὰν θέλεις.

P. B. M. 1073, 2 ff. — 6th A. D.

καταξιώσατε ––– συγχωρῆσαι αὐτοὺς οἰκοδομῆσαι ἐὰν τὸ δίκαι[ον] οὐ κωλύει αὐτούς.

P. R. 212, 3–4 — 6th-7th cent. A. D.

μάθε δὲ καὶ περὶ τῶν φυλάκων ἐὰν οὐδέποτε ἐπεσφράγισαν κεφαλωτὰ μηδὲ ἄρτι ἐπισφραγίσωσιν. (ἐάν for εἰ, for this is no condition.)

*P. Mil. 5, 24 — 6th-7th cent. A. D.

ἐὰν θέλ[ε]ις ἔγιρε.

P. B. M. 1404, 9–10 — 700 + A. D.

ἐὰν θέλεις τὸ σῶσμ[α] τῆς ψυχῆς σου ἔκπεμψον μετὰ πάσης συ[ν]το-μ[ία]ς τὸ τα[γὲν] μέτρον

(Some letters are not read with certainty.)

P. B. M. 1346, 15–16 — 710 A. D.

ἐὰν μέντοι συνίεις καὶ ἔχεις φρένας.

(But in P. B. M. 1348, of same time, εἰ μέντοι συνίεις καὶ ἔχεις φρένας).

General Relative Clauses

General relative clauses are exceedingly numerous at all periods. Most refer to the future; some are really present general. The subjunctive mood is used; for the optative see p. 144. Our interest really lies in the different phrases used.

οἷς ἐὰν αἱρῶμαι AND ὧν ἐὰν αἱρῶμαι

These phrases are very common in leases of land, vineyards, and the like. They occur at all times.

P. Tebt. 105, 23 — 103 B. C.

γένεσιν οἷ[ς] ἐ[ὰ]ν αἱρῆται πλὴν ἐλαικῶν φορτίων.

O. P. 280 — 89 A. D.

σπεῖραι καὶ ξυλαμῆσαι ταύτας οἷς ἐὰν αἱρῆται γένεσι.

P. B. M. 1227 — 152 A. D.

εἰς σπορὰν κ(αὶ) κ[ατ]άθεσιν ὧν ἐὰν αἱρῶμαι.

P. Amh. 91, 14–15 — 159 A. D.

σπείρων οἷς ἐὰν αἱρῶμαι γένεσι πλὴν κνήκου.

C. P. R. 243, 16 — 224 A. D.

εἰς σπόρον ὧν ἐὰν αἱρώ[μεθα.

B. G. U. 1092, 12–13 372 A. D.

εἰς σπορὰν καὶ κατάθεσιν ὧν ἐὰν αἱρῶμαι.

*P. B. M. 1006, 13–14 556 A. D.

καρπῶν ὧν ἂν ἐρουμοι φόρου κατ' ἔτος χρυσοῦ νομισμάτια (= αἱρῶμαι. Style very illiterate, says the editor.)

P. Grenf. I, 57, 9 561 A. D.

εἰς δι]άθεσιν καρπῶν ὧν ἐὰν ἱρῶμαι.

P. B. M. 1012, 35–36 633 A. D.

εἰς πορὰν (= σπορὰν) καὶ κατάθεσιν καρπῶν ὧν ἐὰν ἕλωμαι φόρου σίτου.

ἐξ οὗ ἐὰν αἱρῆται

This is a phrase characteristic of various kinds of agreements, including leases and loans. The phrase seems to belong particularly to the Ptolemaic and Roman periods.

P. Grenf. I, 18, 27 132 B. C.

καὶ ἐξ οὗ ἐὰν αἱρῆται.

O. P. 1639, 14–15 73 or 44? B. C.

τῆς πράξεώς σοι οὔσης ἔκ τε ἀμφοτέρων καὶ ἐξ οὗ ἐὰν αἱρῆι.

O. P. 1124, 18–19 26 A. D.

ἡ π[ρ]ᾶξις ἔστω Διονυσίῳ ἔκ τε τοῦ μεμισθωμένου [κ]αὶ ἐξ οὗ ἐ[ὰν] αἱρῆται.

P. B. M. 1166, 16 42 A. D.

ἔκ τε τῶν ὁμολογούντων καὶ ἐξ οὗ ἐὰν αὐτῶν αἱρῆται.

P. Flor. 20, 32–33 127 A. D.

λήμψεται ὁ Ὧρος ἐξ ὧ<ν> ἐὰν κληρώσηται

(Lines 18–19, however, are not the usual phrase: ἐξ οὗ ἐὰν ὁ Ὧρος αἱρῆται ἀνέμου.

*O. P. 1040, 28 225 A. D.

[ἢ π]αρ' οὗ ἐὰν ἡμῶν αἱρῇ.

P. Lips, 19, 19 ff. 320 A. D.

φόρον [ἀ]ποδώσομεν καὶ μετρήσομεν ἐξ ἀλ<λ>ηλεγγύης ἢ ἐξ οὗ ἐὰν αἱρῇ ἡμῶν εἰς ἔκτησιν.

NOTE.—An interesting variant is found in a papyrus of 109 B. C.

P. Rein. 16, 33–34 109 B. C.

παρ' οὗ ἂν αὐτῶν νοῆται.

ᾧ ἐὰν αἱρῶνται τρόπῳ

The phrase belongs to such documents as agreements, sales, and wills.

P. B. M. 45 (= U. P. Z. 10), 26 — 160 B. C.

καὶ χρῆσθ' ὧι ἂν προαιρῶνται τρόπωι.

C. P. R. 170, 18 — c. 100 A. D.

[ᾧ] ἐ[ὰν] *αἱρῶν[ται τρόπῳ.*

(There is no doubt about the emendation, as *οἰκονομοῦ]ντας περὶ αὐτῶν* precedes.)

P. R. 117, 9 — 411 A. D.

[*εἶν καὶ πάντα] πράσσιν ᾧ ἐὰν αἱρῶμαι τρόπ*[ῳ].

P. B. M. 1722, 38–39 — 573 A. D.

ἐπιτελεῖν τὰ περὶ αὐτῆς τρόπῳ ᾧ ἐὰν αἱρῇ | *ἀκωλύτως καὶ ἀνεμποδίστως.*

P. B. M. 1724, 54 — c. 580 A. D.

ἐποικοδομεῖν κτᾶσθαι χρᾶσθαι παντὶ ἀρέσκοντι ὑμῖν τρόπῳ.

(Observe the variant expression.)

P. Mon. 8, 22 — End 6th A. D.

ἐπιτελεῖν τὰ περὶ αὐτῶν τρόπῳ ᾧ ἐὰν αἱρῇ ἀκωλύτως.

καθ' ὃν ἐὰν αἱρῶμαι τρόπον

This phrase is found in the same kind of documents as the preceding, and is perhaps a little commoner.

O. P. 265, 43 (3rd Hand) — c. 90 A. D.

καθ' ὃν] ἐ[ὰ]*ν αἱρῶμαι τρόπον.*

(Marriage Contract)

O. P. 489, 4 — 117 A. D.

οἰκονομεῖν περὶ αὐτῶν καὶ μεταδιατίθεσθαι καθ' ὃν ἐὰν αἱρῶμαι [*τρόπον.*

P. B. M. 1158, 12 — 227 A. D.

οἰκονομοῦντας περὶ αὐτοῦ καθ' ὃν ἐὰν αἱρῶνται τρόπον.

P. R. 80, 6 — 322 A. D.

καθ' ὃν ἐὰν αἱρῶνται τρόπον.

P. R. 110, 18–19 — 5th A. D.

οἰκονομοῦντας καὶ διοικοῦντας περὶ αὐτοῦ καθ' ὃν ἐὰν αἱρῇ τρόπον.

ὡς ἐὰν αἱρῶμαι

This phrase occurs in the same kind of documents as the two preceding phrases; and is perhaps more frequent than either of the others.

*P. B. M. 154, 15 68 A. D.

χρομένους αὐτοῖς ὡς ἐὰν αἱρῶνται.

*C. P. R. 198, 11 139 A. D.

οἰκοδομῖν ὡς ἐὰν ἐρῇ καὶ ὁπότε ἡάν μοι συτασι ποιήσομε.

(The editor is right in calling this vulgar Greek. ἐρῇ = αἱρῇ, ποιήσομε = ποιήσομαι. συτάσι I believe is not for ζητήσεις but for συντάσσῃς[12].

P. Flor. 25, 9 2nd A. D.

ὠ]s ἐὰν αἱρῆται ἀνυπερθέτως.

C. P. R. 218, 14 2nd A. D.

οἰκονο]μεῖν περὶ αὐτῶν ὡς ἐὰν αἱρῆται.

B. G. U. 859, 14–15 2nd A. D.

οἰκονομεῖν κατ' αὐτοῦ ὅ τι ἐὰν αἱρῶνται.

(Observe variant.)

P. B. M. 932, 18 211 A. D.

ἐξέσται αὐτοῖς χρᾶσθαι καὶ οἰκονομεῖν ὡς ἐὰν αἱρῶνται ἀνεμποδίστως.

P. B. M. 1164 h, 18 212 A. D.

καὶ διοικεῖν καὶ ἐπιτελεῖν περὶ αὐτοῦ ὡς ἐὰν αἱρῶν[ται] τρ[ό]πον ἀνεμποδίστως.

(Observe the mixture of two constructions, and compare the next example.)

P. B. M. 978, 15 331 A. D.

οἰκονομεῖν καὶ διοικεῖν ὡς ἐὰν ἐρῆται τρόπῳ ἀκωλύτως.

Other Relative Clauses With ἐὰν αἱρῶμαι

Other relative clauses with ἐὰν αἱρῶμαι are found, particularly in leases and agreements of various kinds.

P. Par. 39, end 161 B. C.

ὑμῖν δὲ γένοιτο κρατεῖν πάσης ἧς ἂν αἱρῆσθε χώρας.

B. G. U. 912, 17–18 33 A. D.

εἰς π[ά]ντ[α] ὅ ἐὰν αἱρῆται.

(Rent of an Ass.)

*B. G. U. 1067, 13 102 A. D.

καὶ κόψωι καὶ ἀλέσω κατ' ἔτος ἃς ἐὰν αἱ(ρῇ) κατὰ μῆνα σιτίας ἄρτων.

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[12] Cp. P. Leid, B. and P. Amh. 44, of the Ptolemaic period; and P. B. M. 256, of 15 A. D.

C. P. R. 11, 25–26 108 A. D.
ἕκαστον δ'αὐτῶν κρατεῖν καὶ κυριεύειν ὧν κεκλήρωται καὶ [θέ]σθαι περὶ αὐτῶν ἃ[s] ἐὰν αἱρῆται οἰκονομίας.

O. P. 494, 19–20 156 A. D.
ἐξέστω δι' αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἃ ἐὰν αἱρῆται ἀφ' ὧν ἐὰν ἀπολίπω.

P. Tebt. 319, 28–29 248 A. D.
περὶ ὧν ἂν ἑτέρων εὑρίσκωσιν.

O. P. 1187, 9–10 254 A. D.
ὃν ἐὰν αἱρῶνται.

P. S. I. 34, 13 397 A. D.
[ἣν ἐὰ]ν αἱρῶμα[ι].

*O. P. 1164, 9 6th-7th cent. A. D.
πρὸς ὃν ἂν ἐρήσωνται.

βούλωμαι

βούλωμαι appears in various clauses of the same kind in which *αἱρῶμαι* appears. Apparently either verb might be used. We note the *τρόπῳ, τρόπον, ἐξ οὗ, ἐν οἷς γενήμασι, ὡς,* and ordinary relative types.

P. Petr. III, 1, 5–6 237 B. C.
διοικοῦντα τρόπωι ων βούλωμαι.
(Above *ων, ια* is written, showing it is for *ὧι ἂν.*)

P. Grenf. II, 29, 27 f. 102 B. C.
καὶ ἐξ ἑνὸς καὶ ὁποτέρου αὐτῶν καὶ οὗ ἂν βού[λη]ται.

C. P. R. 4, 23 52 A. D.
χρώμενον αὐτοῖς ὡς ἐὰν βούληται ὁ 'A.

*P. Hamb. 30, 11
το[ὺ]s παρ' αὐτῆς καὶ οὓs ἐὰν βούληται. 89 A. D.
(See also lines 21 and 34.)

O. P. 491, 3 f. 126 A. D.
ἔχειν μ[ε] τὴν τῶν ἰδίων ἐξου[σί]αν ὃ ἐὰν βούλωμαι ἐπιτελεῖν καὶ μεταδιατίθεσθαι ——— ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν.

*O. P. 729, 11 137 A. D.
ὃν δὲ ἐὰν βούληται (*πέμψει* as main verb.)

*P. R. II, 36, 9 145 A. D.
ἐργαζομένην παρ' οὗ (corr. ex *α σου*) ἐὰν βούληται (*η* corr. ex *ε*) ὁ Ἄγχ[ωφι]s γερδίω (l. *ου*).

O. P. 494, 4 — 156 A. D.

ὃ ἐὰν βούλωμαι κτλ.

B. G. U. 46, 15–16 — 193 A. D.

ἐμοῦ μὲν ἀναζητοῦντος τούτους ἐν οἷς ἐὰν βούλωμαι τόποις, ὅπως κτλ.

C. P. R. 35 (= P. R. 22), 7 — 216 A. D.

[ϵ]ἰ<ς> σπορὰν πυροῦ ἣ ὃ ἂν βουλ[ηθῶ] (Perhaps βούλ[ωμαι] should be supplied.)

P. Grenf. II, 76, 10–11 — 305 A. D.

ἐξεῖναι αὐτῇ ἀποστῆ[ναι καὶ] γαμηθῆναι ὡς ἂν βουληθῇ.

P. Lips, 26, 11 — Beg. 4th A. D.

διοικ[εῖ]ν ὡς ἐὰν βουληθῇ ἀκωλύτως.

*P. Edmonstone (quoted O. P. 722), 10 — 354 A. D.

νέμεσθε εἰς οὓς ἐὰν βούλητε τόπους ἀκωλύτως (= νέμεσθαι and βούλησθε).

C. P. R. 42 — Prob. 4th A. D.

εἰς σπορὰν ἣ ἐὰν βουληθῶμεν.

*P. S. I. 316, 7 — 4th? A. D.

καὶ σπῖραι τὰς πάσας ἐν οἷς ἐὰν βού[λωμαι γενή(μασι)].

*O. P. 1126, 9–10 — 5th A. D.

εἰς <σ>πορὰν οἵαν ἂν βουληθοῦμεν.

(This papyrus contains many errors of ω and o.)

P. B. M. 1689, 15 — 527 A. D.

[καταθ]εῖναι ἐν οἷς βούλομαι γενήμασιν ἰδίοις μου ἀναλώμασι.

(Note apparent indicative.)

P. B. M. 1691, 17 — 532 A. D.

εἰς πᾶσαν μου χρείαν πρὸς ὃ ἂν βούλομαι [χρῆ]σιν (= πρὸς ἣν ἂν βούλωμαι, Ed.)

P. S. I. 283, 15 — 550 A. D.

[ἐ]φ' ᾧ σε ταύτας καταθεῖν[αι ἐ]ν οἷς βούλῃ [γενήμασιν].

P. B. M. 1044, 19–21 — 6th A. D.

καὶ διοικεῖν περὶ αὐτὸ οἵῳ τρόπῳ ἂν βουληθῇς καὶ φιλοκαλεῖν καὶ βελτιοῦν καὶ εἰς ἣν ἂν βουλ[ηθῇς

(after which the text has disappeared.)

P. B. M. 1714, 38 — 570 A. D.

ἐφ' ἣν δ' ἂν βούλεσθε ἐργασίαν (= βούλησθε, δέ is superfluous.)

P. B. M. 1727, 26–27 — 583 A. D.

χρησόμεθα πάντων τῶν πραγμάτων ἡμῶν καθ' ἣν ἂν βουλόμεθα διοίκησιν. (As the editor says, we should have χρήσασθαι).

P. R. 269, 12 6th-7th cent. A. D.

καθ' ὃν βούλεσθαι τρόπον.

(In this late period there is great confusion between indicative and subjunctive forms. This seems to be indicative; we have no ἄν.)

ἐφ' ὃν ἐὰν βουληθῇς χρόνον

This phrase seems to occur in leases of a late period. The indicative also occurs freely.

P. B. M. 1715, 5 6th A. D.

ἐφ' ὃν ἐὰν βουλη[θ]ῇς χρ[όνον].

(In line 13 the indicative is used as follows: *μεθ' ὃν βούλει χρόνον παραδώσω σοι*).

P. B. M. 1872, 8 548 A. D.

ὁμολογῶ – – – μεμισθῶσθαι παρά σου ἐφ' [ὅ]ν ἐὰν βουληθῇς χρόνον.

P. B. M. 1003, 5 562 A. D.

μ[ε]μισθῶσθαι παρά σοῦ ἐφ' [ὅσ]ον ἐὰν βοῦληθῇς χρόνον.

P. Cair. 67109, 14–16 565 A. D.

μεμίσθωμαι παρ' ὑμῶν πρὸς ὃν βούλεσθε χρόνον

(Apparently the indicative. So in lines 33–34: *καταθεῖναι ἐν οἷς βούλομαι γενήμασι*).

P. Flor. 306, 14 635 A. D.

ἐφ ' ὃν βούλῃ χρόνον (ἄν wanting.)

ἐφ' ὃν ἐὰν ζῇς χρόνον, ἐφ' ὅσον περιῇ χρόνον AND THE LIKE

Such phrases are found particularly in wills and marriage contracts; they seem not to occur in very late papyri. The indicative may take the place of the subjunctive, particularly in the later examples.

P. B. M. 401, 16 c. 115 B. C.

ἐφ' ὅσον [π]εριῇι χρόνον.

P. Grenf. II, 23, 19–20 108? B. C.

ἐφ' ὅσον ἂν χρόνον περὶ τὸ προκείμενον ἦι (*χρημάτιζε κατὰ μῆνα* is in the preceding clause).

P. S. I. 64, 3 Prob. I B. C.

[ἐφ' ὃν ἐὰ]ν ζῇς [χ]ρόνον συνπαραμένειν σύν σοι

(The editor compares B. G. U. 183, 24: *ἐφ' ὃν χρόνον ζῶσα ᾖ*).

O. P. 265, 37 81-95 A. D.
ἐφ' ὃν ἐὰν συνῶσιν ἀλλήλοις χρ[ό]νον.

O. P. 489, 7 117 A. D.
ἐφ' ὃν περίεστι χρόνον,
also in l. 14. (Accordingly it is safe to emend with the indicative in lines 4 and 6.)

O. P. 105, 10 117–137 A. D.
καὶ εἴ τι ἄλλο αἰὰν <ἔ>χω, καὶ ἐφ' ὅσον ζῇ (*καταλείπω* precedes.)

O. P. 496, 6 127 A. D.
ἐφ' ὅσον σύνεισι ἀλλή[λοι]ς.

P. Hamb. 100, 6–7 2nd A. D.
ἀπὸ τοῦ νῦν ἐφ' ὃν ἐὰν περιῇς χρόνον.

P. Ryl. 153, 3 138–161 A. D.
ἐφ' ὃν καὶ αὐτὸς ἐπι{σ}ζήσῃ μοι [χρόνον] (In l. 2 *ἐπιζήσῃ* occurs in the same phrase; and in l. 14 and other places we note *ἐφ' ὃν περίεστιν χρόνον.*)

O. P. 237, 32 186 A. D.
ἐφ' ὅσον ζῇ χρόνον.

P. R. 15 (= C. P. R. I, 27), 14 190 A. D.
ἐφ' ὃν χρόνον μένει αὐτοῖς (*ἡ συμβίωσις* is the subject.)

C. P. R. 156, 8 Prob. 3rd A. D.
ἐφ' ὃν περίεστιν χρόνον.

O. P. 907, 23 276 A. D.
ἐφ' ὃν ζήσεται χρόνον.

ἢ ὅσαι ἐὰν ὦσι

This phrase occurs again and again at all periods in descriptions of landed property. *ἀρούρας* or *ἀρουρῶν* with a number precedes. Most interesting is the way in which the phrase often conforms to the case of the preceding word; it is a fixed formula.

P. Lille 60, 7 Ptol. Per.
ἢ ὅσαι ἐὰν ὦσιν τῶι πρώ[τ]ωι ἀγγέλματι.
(This is a letter. The number of artabae precedes.)

P. Petr. III, 132, 10 Ptol. Per.
ἢ ὅσαι ἂν ὦσιν.

*C. P. R. 224, 10 5 A. D.
ἀρουρῶν ἢ ὅσων ἐνὰν ᾖ (= *ἐὰν*).

B. G. U. 644, 19 — 69 A. D.

ἀρουρῶν εἴκοσι ἢ ὅσων ἐὰν ὦσι.

P. R. 1, 26 — 83 A. D.

ἀρούρας τρεῖς ἢ ὅσαι ἐὰν ὦσι.

P. B. M. 163, 10–11 — 88 A. D.

ἀρουρῶν τεσσάρων ἡμί[σο]υ[ς] ἢ ὅσων ἐὰν ὦσι.

*P. B. M. 285, 8 — 90 A. D.

ἢ ὅσε ἂν ὦσιν.

C. P. R. 28, 10 — 110 A. D.

καὶ αὐλὴν ὅσων ἐστὶν μέτρων καὶ πηχισμῶν. (This papyrus likes the indicative; compare l. 12: καὶ ὀνικὰ κτήνη ὅσα ἐστὶν ἀριθμῷ).

B. G. U. 444, 7 — 2nd A. D.

[ἄρουραν] μίαν ἢ ὅσηι ἐὰν ἦι.

P. B. M. 314, 9–10 — 149 A. D.

ἀρούρας ἑπτὰ ἢ ὥσας ἐὰν ὦσι.

P. B. M. 334, 17–18 — 166 A. D.

τοῦ ἐπιβάλλοντος μέρους – – – ὅσου [ἂν ᾖ] τῆς αὐτῆς οἰκίας (For this phrase, τὸ ἐπιβάλλον μέρος, which is common in the papyri, cp. St. Luke's Gospel xv, 12.)

B. G. U. 282, 28 — After 175 A. D.

ἐπὶ δὲ παντὸς τοῦ ἀρου[ρ]οδοῦ κατ' ἐπίκ[λησι]ν τοῦ ἐνόντος παντὸς ἐδάφους ἢ ὅσοι ἐὰν ὦσι ἐπὶ τὸ πλεῖον ἢ ἔλασσον (B-Liste: ἀρου-[ρ]ηδοῦ κατ' ἐπιβ[ολὴ]ν.)

*B. G. U. 586, 8–9 — Prob. 2nd-3rd cent. A. D.

ἀρούρα[ς] δ[έ]κα τρῖς ἢ ὅσας ἐὰν ὦσι.

P. B. M. 157b, 6 — Prob. 3rd A. D.

ἀρούρης μιᾶς ἡμίσους ἢ ὅσον ἐὰν ᾖ.

P. S. I. 385, 5 — 246 A. D.

ἢ ὅσαι ἂν ἐγ γεωμετρίας γένωνται.

P. R. 70, 11 — 261 A. D.

ἀρούρης μιᾶς ἢ ὅσε ἠὰν ὦσιν.

P. S. I. 33, 11 — 266 A. D.

ἀρουρῶν ἑπτὰ [ἢ] ὧν ἐὰν ὦσι.

O. P. 1705, 7 — 298 A. D.

καὶ τὴν οὖσαν ἔν[θ]α ἀπόκειται ἐξαρτίαν πᾶσαν ὅσην ἐὰν ᾖ.

(This is a little different from most of the other examples.)

P. S. I. 187, 12 — 4th A. D.
ἀρούρας ἔνδ[ε]κα ἢ ὅσας ἐὰν ὦσει.

P. Lips, 22, 9 — 388 A. D.
τὰς ὑπαρχούσας σοι ἀρούρας ὅσαι ἐὰν ὦσι.

P. Flor. 310, 15 — c. 430 A. D.
πηχῶν τεσσάρων ὅσαν ἐστὶν πηχισμοῦ
(This part is very fragmentary. The editor is probably right in suggesting *οὗ ἐὰν*, but certainly not *ὡσὰν*.)

P. B. M. 1313, 16 — 507 A. D.
σπορίμης γῆς ὅσων ἐ[ὰν ὦσιν ἀρ]ο̄ρῶν.

P. Cair. 67106, 12 — 539 A. D.
[ἀ]ρο̄ρῶν ὅσων ἐστίν.

P. Giess. 56, 7 — 6th A. D.
ἀρουρῶν ὅσων ἐστίν.

ἢ οἵ ἂν ὦσιν γείτονες πάντοθεν

This phrase is common in descriptions of property, and consequently occurs frequently in contracts of sale. It occurs at all periods; but in the very late examples, *πάντη* is regularly inserted before *πάντοθεν*. A few early examples have *πάντου* or *πάντων* before *πάντοθεν*.

B. G. U. 993, Col. III, 9 — 127 B. C.
ἢ οἵ ἂν ὦσιν γείτονες πάντοθεν.

P. Par. 5, 10 — 114 B. C.
ἢ οἳ ἂν ὦσι γείτονες πάντου πάντοθεν.

P. B. M. 1209, 15 — 89 B. C.
ἢ οἳ ἐὰν ὦσιν γείτονες πάντων πάντοθεν.

C. P. R. 145, 5 — 2nd-3rd cent. A. D.
ἢ οἳ ἐὰν ὦσι νυνὶ γείτονες.

P. R. 121 — 438 A. D.
ἢ οἳ ἐὰν ὦσι γείτονες.

*P. S. I. 66, 8 — 5th cent. A. D.
ἢ οἳ ἂν ὦσει [γεί]τονης πάντη πάντοθεν.

P. B. M. 1722, 28 — 573 A. D.
ἢ οἳ ἐὰν ὦσι γείτονες πάντη πάντοθεν.

P. B. M. 1724, 38–39 — c. 580 A. D.
οἷοι δ' ἂν ὦσι γείτονες πάντη πάντοθεν.

P. Mon. 9, 57 585 A. D.
ἥ οἳ δ'ἂν ὦσι γείτονες πάντα πάντοθεν.
(Observe the intrusive δέ.)

*P. Par. 21 bis, 16 c. 600 A. D.
οι η ἂν οσυ γείτονες πάντη πάνδοθεν. (Certainly this is *ἥ οἳ ἂν ὦσι*)

P. B. M. 483, 38 616 A. D.
ἥ οἵοί εἰσιν νυνὶ γείτονες καὶ ἂν ὦσι πάντη πάντοθεν.

*P. Par. 21, 28 616 A. D.
ἥ οιν(sic)*ὦσι γίτονες πάντι πάντοθεν* (Certainly *οἳ ἂν.*)

ὃ ἐὰν προσοφειλέσῃ AND THE LIKE

ὃ ἐὰν προσοφειλέσῃ and *ὃ ἐὰν φανῷ ὀφείλων* are characteristic of leases and wills respectively. They seem to belong almost entirely to the Roman period.

P. Petr. III, 4 (2), 22 III B. C.
καὶ ὅσα ὀφείλωσίν τινές μ[*οι*].

P. Ryl. 178, 6–7 Early 1st A. D.
ἀποδώσει αὐτῶι [*ὃ*] *ἐὰν φανῆι ὀφείλουσα*
(Agreement with a Nurse.)

O. P. 640 120 A. D.
ἀποτισάτω ὃ ἐὰν π[*ρ*]*οσοφειλέσῃ μεθ' ἡμιολίας.*

*P. Tebt. 381, 18 123 A. D.
διευλυτώσει ὧν ἐὰν φανῆι ἡ Θαῆσις ὀφίλουσα ἰδιοτικῶν χρεῶν.

O. P. 101, 42–44 142 A. D.
ὃ δ'ἂν προσοφειλέσῃ ὁ μεμισθωμένος ἀποτεισάτω.

P. R. 13, 30 2nd A. D.
ἐφ' ὃ(*ν*) *χρό*(*νον*) [*ὀ*]*φείλῃ ἀργύριον βεβ*(*αιοῖ*) 'A.

O. P. 494, 22 156 A. D.
ἀποδώσει πάντα ἃ ἐὰν φανῷ ὀφείλων.

O. P. 502, 38–39 164 A. D.
ἀποτεισάτω οὗ ἐὰν μὴ παραδῷ τὴν ἀξίαν, καὶ ὃ ἐὰν προσοφειλέσῃ ἐνοίκιον μεθ' ἡμιολίας.

O. P. 495, 9 181–189 A. D.
ὅσα ἐὰν φανῷ ὀφείλων.

O. P. 912, 30 235 A. D.
ὃ δ '[*ἐὰ*]*ν προσοφιλέσῃ.*

NOTE—The indicative mood is frequently found in relative clauses, particularly when the verb is in the present tense and expresses a fact.

Ex. P. S. I. 814, 20 1st-2nd cent. A. D.

[χωρὶς ὧν]ἄλλων ὀφείλει.

οὗ ἂν ἐπιφέρηται

This phrase occurs in loans and contracts of different kinds. It seems to belong to the Ptolemaic period.

P. Hib. 90, 20 222 B. C.

ἡ δὲ συγγραφὴ ἥδε κυρία ἔστω οὗ ἂν ἐπιφέρηται.

(The letters of the last three words are not clear.)

P. Hamb. 26, 3 215 B. C.

ἡ δὲ συγγραφὴ ἥδε κυρία ἔστω οὗ <ἂν> ἐπιφέρηται.

P. Grenf. I, 10, 19 174 B. C.

]κυρία ἔστω ἐφ' ᾧ ἂν ἐπιφέρηται.

P. B. M. 220 (Col. II), 22–24 133 B. C.

ἡ δὲ χεὶρ ἥδε κυρία ἔστω πανταχοῦ οὗ ἐὰν ἐπιφέ[ρ]ητ[αι.

B. G. U. 998, (Col. II), 13 100 B. C.

ἡ δὲ ὁμολογία ἥτε (= ἥδε) κυρία ἔστω πανταχῆ οὗ ἂν ἐπιφέρηται.

NOTE—For this phrase, as well as for some of the others, commonly found in loans, it is interesting to compare the Nicareta Inscription, I. G. VII, 3172 (ll. 104–112).

ὅπου ἂν

This occurs in various contracts and agreements.

O. P. 1639, 18–20 73 or 44? B. C.

ἀ[γ]ώγιμοί σο[ι δὲ] ἐσόμεθα − − − καὶ ὅπου ἂν τῶι καθόλου περιπίπτῃς ἡμῖν.

P. S. I. 549, 8 42 B. C.

] ὅπου ἐὰν συντάσσῃς ἐμοί.

O. P. 728, 11–12 142 A. D.

μετενέγκαι ὅ[π]ου ἐὰν αἱρῆται.

P. Lips. 29, 6 295 A. D.

καθίστημι [ὥστε αὐτεξούσ]ιόν σε εἶναι, ὅπου δ'ἂν βουληθῇς, πορεύεσθαι.

O. P. 1705, 12 298 A. D.

μετενεγκεῖς ὅπου ἐὰν θέλῃς ἀκωλύτως.

*P. Thead. 8 (= P. Cair. 10877), 19 306 A. D.

καὶ ἀποφέριν ὅπου δ'ἂν βούλεσθαι (= ἀποφέρειν ὅπου ἂν βούλησθε, Ed.)

*O. P. 1881, 18 427 A. D.

ὅπου δ'ἂν διάγει τὸ δικαστήριον.

(Again the intrusive δὲ.)

ἃ ἂν ἀπολίπω

This formula is found in wills.

O. P. 490, 10 — 124 A. D.

καὶ ἃ ἐὰν ἄ[λλα ἀ]πολίπω πάντα.

O. P. 491, 5 — 126 A. D.

ὧν ἐὰν ἀπολίπω οἰκοπέδων.

O. P. 494, 9 — 156 A. D.

ἃ ἐὰν ἀπολίπω ἔπιπλα καὶ σκεύη.

O. P. 495, 6 — 181–9 A. D.

καὶ ὧν ἐὰν [ἀ]πολίπω ἐπί[π]λων.

κτήσωμαι

κτήσωμαι is found in wills as well as some other documents.

P. Petr. III 6(a), 31 — III B. C.

ὅσα [ἃ]ν πρ[ο]σ[κ]τήσωμαι καταλείπω.

B. G. U. 1072, 9 — 125 A. D.

πάντα ὅσα ἔχει καὶ ὅσα ἄλλα ἐὰν ἐπικτήσηται.

(Observe the difference between present fact and the future, expressed by the subjunctive, in which there is an element of uncertainty. This is characteristic of such documents.)

παραβαίνω

P. R. 1, 20 — 83 A. D.

ὅ τι δ'ἂν τούτων παραβῆι – – – ἀποτισ[άτωι.

παρασυγγραφῇ

O. P. 270, 44 — 94 A. D.

καθ' ὃ ἐὰν παρα[σ]υγγραφῇ εἶδος.

(The main verb is *προσαποτισάτω*).

Other Expressions Found in Wills

Examples of a few other expressions found in wills may be of interest.

O. P. 494, 25 — 156 A. D.

ὅσα δ'ἂν ὑπὸ τὸ ἐκδόσιμον τῆς διαθήκης γράψω – – – αὐτὰ ἔστω κύρια.

O. P. 495, 3 — 181–9 A. D.

ὃ δ'ἂν ἐπιτελέσω κύριον ὑπάρχειν.

Ib., line 13 181–9 A. D.
ὧν ἐὰν ἐξ ὀνόματός μου διαδέξηται μεθ' ἃ ἐὰν εἰς αὐτὸν ἀναλώσῃ.

Relative Clauses with *βούλωμαι, αἱρῶμαι, θέλω βούλωμαι*

The indicative occurs in some of the later examples instead of the subjunctive. *αἱρῶμαι* occurs sometimes instead of *βούλωμαι*, and *χρῄζω* occasionally. Most examples are from letters.

P. Hib. 72, 6–7 241 B. C.
ὧν [ἂ]ν βούλωνται γράφειν Μανεθῶι καὶ οἷς ἂν βούλωνται.

P. Par. 42, 8 Prob. 156 B. C.
καὶ παρεκάλεσα αὐτὸν ἔρχεσθαι περὶ ὧν ἂν βούληται.

P. Grenf. I, 35 99 B. C.
ἐγράψαμεν ὑμῖν ὑπὲρ ὧν βουλόμεθα.

P. Grenf. II, 36 (= Witk. 54), 14 95 B. C.
περὶ ὧν ἐὰν αἱρῆτε, γράψατέ μοι (= αἱρῆσθε).

O. P. 787 16 A. D.
[σ]ὺ δὲ ὑπὲρ ὧν ἐὰν αἱρῇ γράφε.

*P. Strasb. 73, 8 3rd A. D.
γράμματά μοι δίαπεμψον περὶ οὗ ἐὰν βούλῃ.

*O. P. 1218, 8–9 3rd A. D.
περὶ οὔτινος αἰὰν χρῄζῃς ἡδέως ποιοῦντι ἀνόκνως δήλωσον.

P. Gen. 50, end c. 350 A. D.
[πε]ρὶ ὧν βούλει κέ[λε]νέ μοι.

P. S. I. 826, 5 4th-5th cent. A. D.
δεύτερα δὲ περὶ ὧν βούλῃ.

θέλῃς

θέλῃς is used in about the same way as *βούλωμαι*. The indicative occurs sometimes. Most examples of *θέλῃς* (*θέλεις*) are from letters.

O. P. 1061, 21 22 B. C.
γράφε ὑπὲρ ὧν ἐὰν θέλῃς καὶ ἥδιστα ποιήσωι.

*O. P. 743, 39 2 B. C.
ὑπὲρ ὧν ἐὰν θέλῃς γράφε μοι καὶ ἀνόκνως ποήσω.

*O. P. 116, 3–5 2nd A. D.
γράψαντός μοι ἐκείνου δοῦναι αὐτῶι ὅσον ἐὰν θέλῃ.

*O. P. 531, end — 2nd A. D.
περὶ ὧν θέλεις δήλωσόν μοι.

P. B. M. 962, 3 ff. — 254 or 261 A. D.
καὶ ἔχε αὐτὰς εἰς τε περιχωματισμὸν ἢ καὶ λόγον ὀψωνίων ὡς ἐὰν θέλῃς διοίκησον αὐτὰς κτλ. (*αὐτὰς* = *δραχμάς.*)

P. Lips. 30, 8–9 — 3rd A. D.
αἷς ἐὰν θέλῃ ἡμέραι[s] ἀκωλύτως.

*P. R. 107, 3 — 4th A. D.
καὶ λαβὲ ὅσα θέλις κνίδια.

ὧν ἂν χρείαν ἔχῃς

This also belongs to letters. Sometimes we find the indicative.

P. Hib. 64, end — 264 B. C.
χρὴ δὲ καὶ [γρά]φειν μοι π[ερ]ὶ ὧν ἂν χρείαν ἔχῃς.

P. S. I. 392, 13 — 242 B. C.
ἐν οἷς ἂν τυγχάνωμεν χρείαν ἔχοντες.

P. S. I. 413, 9–10 — III B. C.
γεγράφαμέν σοι ὧν χρείαν ἔχομεν.

P. B. M. 356, 3 ff. — 1st A. D.
καλῶς ποιήσεις ἰδίωι|κινδύνῳ τὸ καλὸν πω|λήσας ἐξ ὧν ἐάν σοι εἴ|πῃ φαρμάκων ἔχειν|χρείαν Σώτας ὁ φίλος|μου.

*O. P. 1216, 18–19 — 2nd-3rd cent. A. D.
δήλωσόν μοι περὶ ὧν χρίαν αἴχεται παρ' ἐμοί.

O. P. 930, beg. — 2nd-3rd cent. A. D.
μὴ ὄκνι μοι [γ]ράφειν καὶ περὶ ὧν ἐ[ὰ]ν χρείαν ἔχῃς.

O. P. 1769, 6–7 — 3rd A. D.
ἔγραψα τῷ ἀδελφῷ ὅτι περὶ οὗ ἐὰν χρίαν σχῇς ἵνα λάβῃς.

O. P. 1222, 5 — 4th A. D.
πέμψον ἐμοὶ περὶ ἧ <σ> τινος χρήαν ἔχεται.

δύνωμαι, δυνατόν

This is used in letters.

P. S. I. 552 (Recto), 7–8 — 269 or 231 B. C.
ὅπως ὃ ἂν δύνηται προσερανίσαι μοι εἰς τὴν ἀπαγωγήν.
(Again in 10 ff.)

P. Hib. 54, 23 ff. — c. 245 B. C.
ἀπόστειλον δὲ ἡμῖν καὶ τυροὺς ὅσους ἂν δύνηι.

P. S. I. 624, 14–15 III B. C.

ὅσαι ἂν δυναταὶ ὦσι τῶν ἀμπέλων.

(This is of a type different from the others.)

P. Hal. 17 III B. C.

ἐφ' [ὅσ]ον ἂν ἐκποιῆι σοι (ἐκποιῆι σοι is a correction for ἦι σοι δυνατόν. This is a draft of a letter, and is fragmentary.)

O. P. 1480, 23 f. 32 A. D.

γράψ[ον μοι περὶ] ὧν ἡ[ὰ]ν δύν[ω]με.

P. Flor. 178 3rd A. D.

ὅσον δυνατόν σοί ἐστιν προνόησον.

(Observe the indicative mood.)

P. Amh. 145, 21–22 4th-5th cent. A. D.

[ἀξί]ωσον συνβοηθῆναι αὐτῷ εἰς ὃ ἐὰν [δυνα]τόν σοι τῇ τιμιότητι.

(The verb is omitted.)

Other Common Phrases

Of other phrases which occur commonly or a fair number of times, I shall give only one or two examples.

εὕρω

P. Petr. III 43 (2), Recto, Col. IV, 39 ff. III B. C.

καὶ ὅσωι ἂν πλεῖον εὕρηι ἀ[ναπωλού]μενον ἢ ἐπιμισθούμενόν τι καθ' [ἡμέραν ἀνη]λωθῆι ἀποτείσει ὁ ἐργολάβ[ος τό τε ἀργύ]ριον ὃ ἂν προειληφὼς ἦι.

(The whole is quite certain upon comparison of all the documents under 43(2) and 42 f.)

P. Amh. 85, 8 78 A. D.

καὶ ὅσα ἄλλα ἐὰν ἀφεύρω.

(Application for Lease.)

O. P. 286, 20–21 82 A. D.

ἐξ ὧν ἐὰν εὑρίσκω.

(Petition).

O. P. 94, 13 83 A. D.

ἧς ἐὰν εὕρῃ τιμῆς. (Agreement of Sale.)

*B. G. U. 380, 17–19 3rd A. D.

καὶ χαταβένω περπατῶ μετὰ οὗ ἐὰν εὕρω. (= καταβαίνω and περιπατῶ, used with future meaning.)

P. Flor. 242, 10 — 3rd A. D.
ὅσας δὲ ἐὰν εὕρῃς (ἀρτάβας) καὶ ὡς ἂν αὐτὰς ἐκ πλέονος ἐπίστειλόν μοι.

*P. B. M. 1343, 20–21 — 709 A. D.
ζημιοῦντες καὶ τοὺς τοῦ χωρίου ἔνθα εὑρεθῇ ὁ τοιοῦτος φυγάς.

συντάσσω AND THE LIKE

P. Petr. II, 13(5) — 258–3 B. C.
τ]ὴν λοιπὴν [χ]ορηγίαν ἡμεῖς παρέξομέν σοι ὅ[ση]ν ἂν συντάσσηις.

P. Tebt. 105, 41 — 103 B. C.
οὗ ἂν συντάσσηι. (Main verb is ἀποδότω.)

P. Amh. 85, 14–15 — 78 A. D.
ἀποδώσομεν – – – οἷς ἐὰν σὺ ὁ ἐξηγητὴς ἐπιστ[εί]λῃς (instead of συντάσσῃς.)

P. R. 86, 23 — 230 A. D.
ὧν ἐὰν ὁ μεταξυμεσίτης προσφωνήσῃ.

O. P. 1260, 14 — 286 A. D.
δώσω οἷς ἐὰν κελευσθῶ.

P. R. 128 (= S. B. 5273), 5 — 487 A. D.
ἢ καὶ ἄλλων ὧν ἐπιτρέψῃ τὸ σὸν μέγεθος.

δοκιμάσῃς

*P. Tebt. 24, 78 — 117 B. C.
καθότι [ἂ]ν δοκιμήσῃς.

B. G. U. 248, 18–19 — c. 80 A. D.
διὸ, ἀδελφὲ, ὡς ἐὰν δοκιμάζῃς, γεινέσθω.

*B. G. U. 348, 2 ff. — 156 A. D.
καλῶς ποιήσις τοὺς φοίνικας τοὺς ἐν τῶι παραδίσωι πολήσας ὡς ἂν δοκειμάσῃς.

P. Flor. 278 (Col. 3), 14–15 — 3rd A. D.
ὃν ἐὰν δοκιμάσῃς τῶν βοηθῶν σου πέμψεις.

P. S. I. 767, 50–51 — 331? A. D.
καὶ τούτου βοηθ . . μοι δοθῆναι ὃ ἐὰν ἡ σὴ τύχη δοκιμάσῃ
(Petition. Perhaps βοηθόν, and ὃ is for ᾧ, or better ὅν, as editor suggests.)

πράξῃς

P. Eleph. 11 — 222 B. C.
ὧν δ'ἂν πράξηις οἰκ[ονομιῶν], γράφε ἡμῖν.

P. Flor. 278, Col. 2, lines 14 and 29 — 3rd A. D.
ὅσ' ἂν πράξῃς.

ἢν ἂν (ὡς ἂν) παραλάβω

This is used particularly in leases; *ὡς παρείληφα* is sometimes used in its place.

O. P. 1641, 19 — 68 A. D.
παραδοὺς ἢν ἂν παραλάβῃς θύραν καὶ κλεῖδαν. (*ἐκχωρήσις* is in apodosis.)

P. B. M. 331, 12–13 — 165 A. D.
παραδώσω [σ]οι ὅσα ἐὰν παρελαβόμην
(Aorist indicative for subjunctive.)

O. P. 1127, 21–22 — 183 A. D.
παραδότω τὸν αὐτὸν τόπον καὶ τὸν περι[[σ]]στερεῶνα ὡς ἐὰν παραλάβῃ κτλ.

O. P. 1694 — 280 A. D.
καὶ ἃς ἐὰν παραλάβῃ θύρας καὶ κλεῖδας (*παραδότω* in apodosis.)

P. Giess. 52 affords an example of *ὡς παρείληφα.* — 397 A. D.

ὡς ἂν κρίνῃς

P. Par. 37, 51 — Prob. 163 B. C.
ὡς ἂν κρίνῃς.

O. P. 1492, 13–14 — 3rd-4th cent. A. D.
ὡς ἐὰν κρείνῃς περὶ τοῦ ἔ[ρ]γ[ου] θάρρει.

ὡς ἂν δοκῇ (δόξῃ)

O. P. 493, 8 — Early 2nd A. D.
ὡς ἐὰν αὐτῶι τῶι ἐπιζή[σαν]τι δοκῇ ἐφ' ὧι ἐὰν αἱρῆται μερισμῶι.

C. P. Herm. 26, 8 — End 3rd A. D.
καὶ ὃ ἐὰν αὐτοῦ δόξῃ τῷ μεγέθι.

ὧν ἐὰν ἐπενέγκῃ

This phrase seems to occur in a great number of contracts and agreements of different kinds, dated just before the time of Christ. One example will be sufficient.

B. G. U. 1115, 36 ff. — 13 B. C.
ἀκύρων οὐσῶν καὶ ὧν ἐὰν ἐπενέγκῃ πίστεων πασῶν σκέπης πάσης.

Compare this instance of ἐὰν ἐπενέγκῃ from a later date:

*P. Grenf. II, 71 (Col. II), 10–11 244–248 A. D.

ἐὰν δέ τις ἐξ ἡμῶν ἐπενέγκῃ τοῦτο ἄκηρον [= ἄκυρον] εἶναι.

δίδωμι

The examples with δίδωμι are most interesting for the forms of the word.

The first example is of special interest.

P. Lille 3 (Col. 3) After 240 B. C.

συνχρημάτιζε ὅ[σα]ς ἂν ἡμέρας ἐπιδώηι Κτήσων, καὶ σύμ[βο]λον πο(ίει) πρ(ὸς) αὐτόν.

The editor calls this an optative and refers to Mayser, pp. 326–7, where certainly the form is so regarded. Crönert quotes similar forms for the optative.[13] Crönert and Mayser are decided for the optative; but Moulton holds δώηι in the New Testament for a subjunctive, for syntactic reasons.[14] The subjunctive is consistently used elsewhere in this papyrus. I am inclined to regard this as a subjunctive, but to leave the question open.

P. S. I. 814, 12 1st-2nd cent. A. D.

ἀποτισάτω αὐτῷ ἣν ἐὰν μὴ ἀποδῶι [ἀνα-]|[φοράν?].

*B. G. U. 301, 16 157 A. D.

αἷς ἐὰν μὴ ἀποδιδῶ.

O. P. 485, 22 178 A. D.

ὧν [ἐὰ]ν μὴ ἀπ[ο]δοῖ.

O. P. 1694, 28–29 280 A. D.

ἀποτεισάτω οὗ ἐὰν μὴ παραδῷ τὴν ἀξίαν τιμήν.

προσδέομαι AND *δέομαι*

P. Leid. B (Col. II), 11 164 B.C.

ὑπὲρ ὧν ἂν προσδεώμεθα ἑτέρων.

P. Tebt. 59 (= Witk. 52), 8 99 B. C.

ἐν οἷς ἐὰν προσδέησθέ μου.

(This letter is very dignified in tone.)

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[13] Crönert, p. 215.

[14] *Proleg.* pp. 55 and 193f.

P. Giess. 71 — 2nd A. D.
ἐν οἷς ἐάν σου δέηται σπουδάσαι αὐτῶι (dependent on *ἐρωτῶ*, sc. *σε*.)

P. Tebt. 342, 18 — Late 2nd A. D.
ὅσων ἐὰν δέηται.

O. P. 907, 22 — 276 A. D.
ἐν οἷς ἐὰν αὐτοῦ [*δέηται* (*βοηθήσειν* in main clause. The emendation is probably correct.)

δέῃ

This is infrequent.

P. Tebt. 105, 30 — 103 B. C.
τὸν συγγεγραμμένον χρόνον καὶ ὃν ἂν δέηι.

B. G. U. 614, 26 — 216 A. D.
ἢ ἐφ' ὧν ἐὰν ἑτέρων δέῃ δικαστῶν.

ἐγβῇ

This occurs occasionally in marriage contracts.

*P. Ryl. 154, 28–29 — 66 A. D.
τὰ παράφερνα οἷα ἐὰν ἐκ τῆς τρίψεως ἐγβῆι.

C. P. R. 28, 7 — 110 A. D.
καὶ τὰ παρά[*φερ*]*να οἷα ἐὰν ἐκ τῆς τρέψεως γεινομένης.*

ποιήσωμαι

P. Tor. 1, 11–12 — Ptol. Period
καὶ ἃς ἂν ποιήσηται οἰκονομίας ἀκύρους εἶναι.

P. Grenf. I, 27 (Col. 3), 5 — 109 B. C.
ἣν δ'ἂν ποιήσηται ἄκυρον εἶναι κτλ.

*P. Tebt. 393, 21 — 150 A. D.
ἣν ἐὰν ποιήσονται – – – ἔφοδο(*ν*) (= *ποιήσωνται. ἄκυρος ἔστω* is the conclusion.)

ὃς ἂν

P. Lille 29 (Col. I), 28 ff. — III B. C.
ὃς ἂν ἐγκαλῆι ὑπὸ δούλου ἢ δούλης ἀδικεῖσθαι, – – – ἀπογραφέσθω.
(Fragment of Code.)

P. Par. 63 (Col 5), 147 — 165? B. C.
ὃν ἂν ὑπολαμβάνητε χρήσιμον εἶναι πρὸς [*τ*]*αῦτα.*

*C. P. R 4, 26 — 52 A. D.
ὃς δ'ἄν τις αὐτῶν παραβῇ.
(Contract of Sale.)

O. P. 1185, 31 — Prob. c. 200 A. D.

ὃς ἂν ἀπειθήσει.

(The indicative is probably an error for ἀπειθήσῃ; the papyrus shows etacism and other mistakes.)

Other Relative Clauses

Here may be given a few interesting examples which could not be grouped under particular phrases.

P. Lille, 1 (Verso), 17 — 259 B. C.

ὅσα ἂν ἐνπίπτηι τοῖς γεωργοῖς, ὑπολογηθήσεται.

P. S I. 525, 15 — III B. C.

ὃ ἄν σοι δόξηι καλῶς ἔχειν.

P. Petr. II, 38c (Verso), 60 ff. — III B. C.

καὶ περὶ βουτῶν ὃν ἂν [τρό]πον οἰκονομηθ[ῆι] ἀντίγρα[ψον] πρὸς αὐτόν.

P. Magd. 13, 12 — 219 B. C.

ἃ ἂν ἐνδειξώμεθα.

P. Magd. 26, 12–13 — 219 B. C.

ὅσον ἂν κατομοσώμεθα.

O. P. 286, 11 — 82 A. D.

ἐκτείσειν ὃ ἐὰν πραχθῶμεν ἢ βλαβῶμεν.

*B. G. U. 1036, 28 — 108 A. D.

συλήσαντες ὅσα [ἔ]χωι ἐν τῇ κέλλαι.

(I hold this to be an indicative.)

P. R. 5, 22 — 136 A. D.

τὸ]ν ἱματισμὸν καὶ τὰ ἄλλα ὅσα προσήκει γυναικὶ γαμετῇ.

(A certain indicative.)

O. P. 506, 21 — 143 A. D.

ὧν ἐὰν μὴ ἀπολάβῃ τόκων.

O. P. 498, 31 ff. — 2nd A. D.

λήμψεται δὲ ἕκαστος ἡμῶν ἐκ[άσ]της ἡμέρας ἧς ἐὰν ἐργάζηται κα[ὶ ἄρ-]τον ἕνα καὶ προσφάγιον.

*O. P. 1583, 8 — 2nd cent. A. D.

πέ[μ]ψατε ἡμεῖν ἃς αἰὰν ἧς εἰληφώς.

B. G. U. 432, Col. II, 2nd Frg., 9 — 190 A. D.

ὅ τι ἐὰν πράξῃς δήλωσόν μοι.

*P. Fay. 136, 2–3 4th cent. A. D.

ὅσ' ἂν πάσχετε.

(= πάσχητε, as editor says. The subjunctive is used lower down. However, it might be a careless use of the indicative in a general relative clause.)

Ib. 8 ff. 4th cent. A. D.

ἄμινον ὑμᾶς ἐν τοῖς ἰδίοις οἷς ἐὰν τύχοι εἶναι ἢ ἐπὶ ξένης. (τύχοι is pretty certainly an error for τύχηι in this present general relative clause. This was the epoch when subjunctive and optative, and indicative too, were badly confused.)

P. B. M. 1877, 2–3 6th cent. A. D.

ὁμολογοῦμεν – – – μεμισθῶ<σ>θαι παρά σου ἐφ' ὃ<ν> ἐὰν διακατέχομεν χρόνον. (Compare No. 1874).

III

The Subjunctive Mood (*Concluded*)

The Hortatory Subjunctive

The subjunctive of exhortation is almost entirely wanting in the non-literary papyri. An instance of 117 A. D. is from a papyrus of semi-literary nature; for it is an Invitation to a Festival of Hadrian's Accession, P. Giess. 3, 7–8, *τοιγαροῦν θύοντες τὰς ἑστίας ἀνάπτωμεν*. The other examples are very few in number and from the very late Byzantine Period.

P. Cair. 67068, 8 — After 500 A. D.

μὴ ἀποτύχω δὲ εἰς τοῦτο θαρρῶν ὑμᾶς.

(P. Cair. 67020 is quite similar, but the text is not so certain.)

O. P. 1841, 4–5 — 6th cent. A. D.

μὴ ἀποτύχω τῆς|αἰτήσεως ἵνα καὶ ἐν τούτῳ εὐχαριστήσω ὑμῖν.

P. Cair. 67003, 15 — c. 522 A. D.

διδάσκωμεν οὖν τὸ φιλάνθρωπον ὕψος ὑμῶν.

In line 14 *προσπίπτωμεν*.

*O. P. 1874, 14 — 6th cent. A. D.

δωξάζωμεν τὸν Θεὸν ὅτι αὐτὸς ἔδωσεν καὶ αὐτὸς ἔλαβεν.

(In the last two examples the forms might be interpreted as indicatives; and indeed this is done by the editor of O. P. 1874).

Deliberative Subjunctive

The independent deliberative subjunctive seems not to occur; but there are a number of examples of this construction dependent on *γράψον*, *ἔχω* and other verbs. Instances occur in all periods; they are found particularly in letters.

Exs. *γράψον*. Almost all the examples are from private letters.

*P. S. I. 437, 5–6 — 247 B. C.

σὺ οὖν γράψον ἡμῖν τίνα οἰκονομίαν ποιήσηται.

P. S. I. 868, 9–12 — III B. C.

γράψον οὖν μοι|πῶς τὴν τειμὴν|κομίσωμαι ὅπως ἂν|ταγορεύσω.

*P. Fay. 137, 2–3 (Question to Oracle) 1st A. D.
χρημάτισόν μοι, ἦ μείνωι ἐν Βακχιάδι; ἦ μέλ<λ>ω ἐντυνχάνιν;
P. Giess. 68, 15 Early 2nd A. D.
γράψις μοι οὖν, τίνι δῶ.
*O. P. 1678, 16 3rd A. D.
γράψον μυ, ποταπὸν θέλεις ἐνήκω γράψον μυ.
Again, in line 17, *πόσον ἐνήκω γράψον μυ.*
*P. Tebt. 417 24 ff. 3rd A. D.
μάθε τοῦ|Μώρου ὅτι τί θέλις|ἀγοράσομεν εἰς 'Αντι|νό<ο>υ.
(*ἀγοράσομεν* looks like a future indicative but I believe is to be regarded as intended for the subjunctive in a letter which has many errors. The next example is similar.)
*O. P. 1671, 22–23 3rd A. D.
γράψον μοι ὅτι ποῦ εὑρίσκομεν.
*O. P. 1495, 9 4th A. D.
δήλωσόν μοι δῶ τὰς ἴσας.
Exs. ἔχω.
P. S. I. 351, 12–14 254 B. C.
οὐκ εἴ|[χο]μεν ὅθεν αὐτῶι δῶ|μεν.
*P. S. I. 605, 5 III B. C.
οὐ γὰρ ἔχω πῶς ἐπιτειμήσω αὐτῆ<ι>.
*B. G. U. 884, 3–5 2nd-3rd cent. A. D.
νὴ γὰρ τοὺς|θεοὺς [οὐ]κ ἔχω<ι> λο[ιπὸ]ν τί σοι γράψω<ι>|πρὸς ἃς γράφι μοι ἐπισ[το]λάς.
Exs. Other Verbs.
P. Tebt. 289, 5 ff. 23 A. D.
οὕτως γὰρ γνώσομαι| πότερον ἐπὶ τόπων σε ἐάσω|πράττοντά τι ἢ μεταπεμψάμε(νος)|πέμψωι τῶι ἡγεμ[όνι] ὡς ἀ[με]|λοῦντα τῆς εἰσπρά[ξεως.
P. Flor. 332, 6 ff. 2nd A. D.
ἀλλ' ἐπιζητεῖ νῦν μετὰ καὶ ἄλ|λων γυμναστικῶν φίλων πῶς ἐ|πιθῆταί μοι ἀπόντος σοῦ,
*O. P. 1773, 8 3rd A. D.
οὐκ εὗρον πῶς ἔλθω πρὸς ὑμᾶς.
*O. P. 939, 19 4th A. D.
νῦν δὲ πῶς πλίονα γράψω περὶ αὐτῆς ἀπορῶ.

Two more examples may be given here; one of which, however

has been largely supplied, and the other, perhaps, should be referred to Relative Clauses Expressing Purpose.[15]

P. S. I. 577, 4 248 B. C.

οὐ δίδωσιν 'Ιάσων, φάμενος μὴ ὑπάρχειν ὅθεν δῶι.

Ib. 6–7

ὅ[τι οὐκ ἐπίσταται ὅθεν]|δῶι.

Relative Clauses Expressing Purpose

In Attic Greek[16] the future indicative is used; a well known example is Plat. Ap. 37 C. *οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτίσω.* The subjunctive, says Goodwin, is not used in this construction in Attic Greek. We find very interesting examples of the subjunctive in Xenophon. Such constructions as *ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν* and *οὐχ ἕξουσιν ἐκεῖνοι ὅποι φύγωσιν* (Xen. Anab. II, 4, 19 and 20) show a subjunctive which combines functions of both purpose and the deliberative idea. This usage is found in N. T. Greek.[17] Another interesting passage may be quoted from Xenophon (Anab. I, 7, 7), where we have a combination of relative and interrogative subjunctives: *ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἑκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ.*[18]

I find in the non-literary papyri only a few examples of this relative clause of purpose:

P. S. I. 440, 19–20 III B. C.

πρὸς δὲ γὰρ καταβοήσωμεν οὐκ ἔχομεν σοῦ παρόντος.

These two interesting examples may be placed here:

*B. G. U. 822, 4–6 3rd A. D.

εὗρον γεωργόν, τίς αὐτὰ ἐλκύσῃ, ἀλλὰ τὰ σπέρματα τίς διδοῖ;

τίς as a relative seems to occur occasionally; Cp. O. P. 1119 of 254 A. D.; 1155, 13; and P. B. M. 239, 10. It is

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[15] For the deliberative subjunctive in Classical Greek, see GMT§§287–288, §677, and App. VI; for this construction in N. T. Greek, see Burton §§168 and 346.

[16] For "Final Relative Clauses Expressing Purpose," see GMT§§565 and 572.

[17] Burton, §§317–319.

[18] For further discussion of the subject, see GMT, App. VI and Burton, §319.

doubtful whether this use is found in the New Testament: Moulton is rather favorable to the view;[19] Blass[20] accepts it; but Radermacher[21] expresses himself positively against it. Such passages as Mark 14, 36 and Luke 17, 8 would be considered in this connection.)

P. Flor. 295, 7 — 6th A. D.

οὐ χάρτης χωρεῖ τὴν ἐκ μέρους σύναψιν ἐφ' ᾧ τι ἄσωμεν ὑμῖν τῶν κακῶν ἔργων ἐκ[εί]νων πρῶ[τ]ον [μ]ἐν κτλ.

Subjunctive in Strong Negative Assertions

Instances of *οὐ μὴ* with the aorist subjunctive, in the sense of an emphatic future indicative, occur from the middle of the third century B. C. until 710 A. D.

P. Hib. 40, 6 ff. — 261 B. C.

ἐπίστασο|μέντον (=μέντοι) ἀκριβῶς|δραχμὴν μίαν οὐθείς|σοι μὴ πληρ<ώσ>ηι.

(In the last three words there are many uncertain letters.)

P. Fl. Petr. II, 13, 19 — Mid. III

τοῦτο<δ'>ἔχε τῆι δια[νοία]ι ὅτι οὐθέν σοι μὴ γενηθῆι λυπηρόν, ἀλλὰ πᾶν ἐ[μοὶ ἔστ]αι πεφροντισμένον.

*P. Par. 50, 19 — 160 B. C.

λέγων· οὐ μὴ ἀφῶ αὐτὴν φυγῖν.

*B. G. U. 531, Col. II, 18 — 2nd A. D.

ὅτι [ο]ὐ [. .] με λοιπήσῃς (= οὐ μή με λυπήσῃς).

*O. P. 119, 4–5 — 2nd-3rd cent. A. D.

οὐ μὴ γράψω σε ἐ|πιστολὴν οὔτε λαλῶ σε οὔτε ὑγιένω σε

(also l. 14, *οὐ μὴ φάγω, οὐ μὴ πείνω.*).

*O. P. 903, 16 — 4th A. D.

οὐ μὴ κρύψω.

Further examples until the beginning of the eighth century are wanting.

P. B. M. 1338, 8 — 709 A. D.

γινώσκει γὰρ ὁ Θεὸς ὡς οὐ μὴ ἀποκεινηθῇς ἐξ ἡμῶν.

P. B. M. 1345, 18 — 710 A. D.

οὐ μὴ παρακρούσωσι[ν].

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[19] *Proleg.*. p. 93.
[20] Gram., p. 179.
[21] Gram., p. 62

P. B. M. 1362, 15 710 A. D.

οὐ μὴ δέξονται.

(I should place this last example here. δέξονται should be regarded as a subjunctive; for in these latter days ο and ω were frequently confused.)

The Subjunctive of Prohibition

The subjunctive of prohibition is exceedingly common; it is found in letters, as might be expected from the nature of the phrases. Μὴ ἀμελήσῃς occurs again and again, and is the commonest of all the phrases; μὴ ἄλλως ποιήσῃς is found frequently. The aorist subjunctive is almost always used, though occasionally we find the present. The present imperative is sometimes found, generally used with care; a few examples of the aorist imperative occur from the late period.

After showing briefly by examples that this construction is common from the third century B. C. to 700 A. D., I shall consider the subject under the different phrases.

P. S. I. 330, 6 258 B. C.

μὴ οὖν περιίδηις ἡμᾶς καταφθαρέντας, ἀλλ' ἀντιλαβοῦ.

*P. Par. 50, 8–9 (-U.P.Z. 79) 160 B. C.

μηθαμῶς ἔργῃις ἢ ἀπολέσῃς σου τὸν παῖδα.

O. P. 742, 14 2 B. C.

μὴ ἀμελήσηις.

*P. Fay. 114, 21–22 100 A. D.

μὴ οὖν ληρήσῃς τὸν ἐκτιναγμόν σου.

P. Fay. 54, 3 118 A. D.

μὴ προσχρή(σῃ) ἑτέρωι συμβόλ[ῳ].

P. Iand. 9, 35 2nd A. D.

μὴ οὔ<ν> ἀποσιωπήσηται. (= ἀποσιωπήσητε.)

O. P. 533, 12 2nd-3rd cent. A. D.

μὴ μισθώσῃς μηδενί.

P. Prk. 4254 (= Meyer Ostr. 64) c. 3rd A. D.

μὴ ἀντιλογήσῃς.

*P. Gen. 62, 12–13 c. 350 A. D.

καὶ μηδένα ἐπιτρέψῃς βίαν αὐτοῖς π[ο]ιεῖν. (In Add. et Corr. μήτινα).

*O. P. 1683, 16 Late 4th A. D.

μὴ λυπήσις οὖν ἐμένα. (ἐμένα for ἐμέ is noteworthy.)

P. Cair. 67084, 3 Byz.
μὴ οὖν ἀπαραίτητος γένηται ἡ αἴτησις
(The context is not quite certain.)

P. Cair. 67083, 1 Byz.
μὴ συγχωρήσῃ ἡ σὴ [εὐδοκίμησις?].

P. S. I. 47, 7 6th? A. D.
μὴ νομίσητε.

*O. P. 1874, 17–18 6th A. D.
ἀλλὰ παρακαλῶ σε, κύριέ μου, μὲ βάλῃς [λύπη]ν εἰς τὸ ψυχί σου καὶ ἀπολήσις τὸ πράγματά σου (*μὲ* = *μὴ*, *ἀπολήσις* = *ἀπολέσῃς*.)

*B. G. U. 103, 7 6th-7th cent A. D.
ἀλλὰ μὴ ὑπερθῖ ἡ ὑμετέρα εὐλαβία (= *ὑπερθῇ* and *εὐλάβεια*).

*P. Amh. 153, 2 6th-7th cent. A. D.
μὴ πέμψῃς.

P. B. M. 1338, 25–27 709 A. D.
καὶ ἁπλῶς εἰπεῖν|μὴ εὑρεθῇς παραλείψας τίποτε ἐν τῇ ἐπιτροπῇ| ἡμῶν εἰς τοῦτο μήτε μὴν διδῶν καθ' ἑαυτοῦ|τὴν οἱανοῦν πρόφασιν ἢ σκάνδαλον.

Special Phrases

μὴ ἀμελήσῃς

Very few examples of this phrase occur before the second century A. D.; from that time on we find it very frequently.

P. Par. 18, 4 Ptolemaic Period
μὴ ἀμελήσις τῷ υἱῷ μου and in line 11 *μὴ ἀμελήσις.*

O. P. 742, 14 (= Witk. 56) 2 B. C.
μὴ ἀμελήσηις.

*O. P. 291, 10 26 A. D.
[μὴ ο]ὖν ἀμελήσῃς.
(The emendation seems quite certain.)

P. Bas. 17, 4–5 Early Roman
μή μου ἀμελήσῃς.

P. Iand. 9, 16 2nd A. D.
μὴ ἀμελήσῃς.

*P. Tebt. 315, 31–33 2nd A. D.
ἀλλὰ μὴ ἀμελήσῃς σαυτοῦ μηδὲ ὧν σοι ἔγραψα ὠνήσασθαι μοι.

O. P. 934, 9 Probably 3rd A. D.
μὴ οὖν ἀμελήσῃς τοῦ βαλεῖν τὴν κόπρον.

*O. P. 1218, 2 — Probably 3rd A. D.
μὴ ἀμελήσῃς περὶ τῶν ἔργων

P. Strasb. 32, 16 — 261 A. D.
ἀλλὰ μὴ ἀμελήσῃς.

*P. Amh. 143, 2 — 4th A. D.
μὴ ἀμελήσῃς ἐν τῇ αὔριον ἀπαντῆσαι πρὸς ἡμᾶς.

P. S. I. 825, 17 — 4th-5th cent. A. D.
ταῦτα δὲ μὴ ἀμελήσῃς.

O. P. 1834, 6 — 5th-6th cent. A. D.
ἀλλὰ μὴ ἀμελήσῃς, δέσποτα.

P. B. M. 1404, 19–20 — c. 709 A. D.
λοιπὸν μὴ ἀμελήσῃς ἐ[ν] τ[ού]τ[ῳ.

P. B. M. 1374, 12–13 — 711 A. D.
καὶ μὴ ἀμελήσῃς εἰς τοῦτο.

Instead of the simple *μὴ ἀμελήσῃς*, *ὅρα μὴ ἀμελήσῃς* occurs freely, as:

B. G. U. 1031, 11 — 2nd A. D.
ἀλλ' ὅρα μὴ ἀμελήσῃς τὸν ἀλοητὸν τῆς νήσου.

O. P. 527, 6–7 — 2nd-3rd cent. A. D.
ὅρα μὴ ἀμελήσῃς.

In the following instance, in a papyrus with many errors, we have an interesting confusion of two constructions: the subjunctive of prohibition and the participle with *καλῶς ποιήσεις*; or should we emend to *π[οι]ήσας*?

P. Tebt. 415, 3–4 — 2nd cent. A. D.
καλῶς π[οι]ή[σεις μὴ ἀ]μελήσις περ[ὶ].

A peculiar variant of the phrase is this:

P. Iand. 23, 14 — 6th-7th cent. A. D.
μὴ γένηται ἀμέλειαν (Observe the addition of *ν*, just as in *οἶδαν* above.)[22]

It is not surprising to find an example of the present imperative *μὴ ἀμέλει.*

B. G. U. 624, 17–19 — Time of Diocletian.
μὴ ἀμέλει, | ἐὰν εὕρῃς χρήσιμον γεωργὸν μισθ[ω]τ(ὴν) | τοῦ γεωργοῦ· ἱερᾶς μὴ ἀμέλει ὀφιλῆ[ς].

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[22] Cp. Mayser, p. 197 *α* and p. 198 *ε*.

(In the same papyrus ἀμελήσῃς is used earlier.)

One might expect to find so convenient a phrase in the Greek of the New Testament. However, I find it only once in a passage where the present imperative is used repeatedly and consistently, I Tim. 4, 14:

μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος.

μὴ ἄλλως ποιήσῃς

This phrase seems to be common in the third century B. C. and the first and second centuries A. D.; there are only a few examples from other periods.

P. S. I. 499, 7 — 257 B. C.
καὶ μὴ ἄλλως ποιήσηις.

P. Hib. 58, end — 245 or 243 B. C.
μὴ οὖν ἄλλως ποιήσηι[s.

P. Tebt. 459 — 5 B. C.
καὶ μὴ ἄλ[λ]ως ποήσῃς.

*O. P. 294, 14 — 22 A. D.
μὴ οὖν ἄλλως ποιήσις (line 26 ποιήσῃς).

*P. Fay. 115, 9 — 101 A. D.
μὴ οὖν ἄλλως πυήσῃς.

Wilcken, Gr. Ostr. 1153 — Roman Period
μὴ ἄλλως ποιήσητ(ε)| εἰδότ(ες) τὴν ἀνάγκην.

Variants With πράξῃς.

I have found only two examples.

O. P. 79 (Verso), 3–5 — End 2nd cent. A. D.
μηδὲ ἀγενὲς μη|δὲ ἄδοξ[ο]ν καὶ μὴ[[δε]]|ἀνάλκιμον πράξῃς.
(This may be a school composition.)

O. P. 532, 15–17 — 2nd cent. A. D.
ὅρα οὖν μὴ ἄλλως πράξῃς| [[μὴ]] καὶ ποιήσῃς με πρὸς|σὲ ἐλθεῖν συνζητήσον|τά σοι.

As we note in the preceding example ὅρα may be used to introduce the prohibitory subjunctive. So the following example with βλέπε is probably correctly emended:

P. Iand. 20, 9 — 6th-7th cent. A. D.
βλέπε οὖν μὴ [ἄλλως ποιήσῃς].

μὴ δόξῃς

A few examples of the second and third centuries A. D. occur.

O. P. 113 2nd A. D.

μὴ δόξῃς με ἠμεληκότα τῆς κλειδός.

μὴ δόξῃ

From the very late Byzantine Period there are a few instances.

P. B. M. 483, 76 (Perpetual Lease) 616 A. D.

καὶ μὴ δόξῃ τῷ προγεγρ Ἰωάννῃ.

P. B. M. 1351, 11 710 A. D.

καὶ μὴ δόξῃ σοι δοῦναι.

μὴ δῷς AND SIMILAR FORMS

There are not many examples; but we find represented the Ptolemaic, Roman, and Byzantine Periods. It will be observed that the form of the verb in the Byzantine Period is *δώσῃς*.

P. Tebt. 21, 7–8 115 B. C.

σὺ οὖν μὴ δῶς|νῶτον μηδενί.

P. Lips. 106, 18 98 A. D.

βλέπε δὲ μηδενὶ ἄλλῳ δοῖς χαλκόν.

(Such an expression might easily be placed under *Fear and Caution*.)

O. P. 1063, 14–15 2nd-3rd cent. A. D.

τὸ πιττά[κ]ιον ἀναγνοὺς μὴ ἀναδῷς|τῷ Ἡρώ[δ]ῃ.

*B. G. U. 546, 3 Byz.

μὴ δόσῃς αὐτὰ τὸν εἰρηνάρχ(ην).

*P. Amh. 153, 14–15 6th-7th cent. A. D.

μὴ δώσῃ <s> |τριμήσια μηδὲ κριθήν.

P. B. M. 1360, 11 710 A. D.

καὶ μὴ δώσῃς αὐτῷ ἀφορμὴν.

μὴ κατάσχῃς

This phrase occurs for the most part in the first four centuries A. D.; but there is one example from the third century B. C.

P. Lille 18 III B. C.

καὶ μὴ κατάσχῃς αὐτόν.

*P. Fay. 109, 11 Early 1st A. D.

μὴ κατάσχῃς Κλέωνα.

B. G. U. 37, 5–6 50 A. D.
ὅρα οὖν μὴ αὐτὸν κατάσχῃς.
P. Hamb. 54 c. 215 A. D.
μὴ οὖν κατάσχῃ[s] τὸ πλοῖον.
O. P. 65 3rd-4th cent. A. D.
ἀλλ' ὅρα μὴ κατάσχητε τὸν ὑπηρέτη<ν>.

μὴ ἀφῇς

There are only a few examples.

O. P. 1581, 5–6 (Probably) 2nd A. D.
Σαραπίωνα μὴ ἀφῇς ἀργεῖν καὶ ῥέμβεσθαι, ἀλλὰ ἐργασίαν αὐτὸν βάλε.
*O. P. 121, 15 3rd A. D.
μὴ ἀφῇς αὐ|τοὺς ἀργῆσε ὅλους. (= ἀργῆσαι ὅλως.)
*Ib. 25–26 3rd A. D.
τοὺς τέκτονες μὴ ἀφῇς ὅλως ἀργῆσε· ὄχλει αὐτοῖς.
*B. G. U. 814, 27 3rd A. D.
μὴ ἀφήσις μοι οὕτος.
(This is perhaps intended for μὴ ἀφήσῃς με οὕτως. It is very badly written and the forms are not certain.)

μὴ λείπῃς

There are two interesting examples, one early and one late.

*P. S. I. 361 251 B. C.
καὶ σὺ δὲ μὴ ἐγκαταλ{ε}ίπηις ἡμᾶς.
O. P. 120 4th A. D.
ἀλ<λ>' ὅρα μὴ καταλίψῃς μαι θλιβόμενον.

μὴ γνωσθῇ

This occurs in several papyri of about 700 A. D.

P. B. M. 1354, 18–19 710 A. D.
λοιπὸν μὴ γνωσθῇ ἡμῖν ὡς ἠνύσθη.

μὴ δεηθῇς

This occurs in papyri of the same kind and date as those just mentioned.

P. B. M. 1338, 30 709 A. D.
λοιπὸν μὴ δεηθῇς ἑτέρων ἡμῶν γραμμάτων περὶ τούτο̄ μετὰ τὰ παρόντα γράμματα.

P. B. M. 1360 — 710 A. D.

μήτε δὲ ἑτέρων γραμμάτων ἡμῶν περὶ τούτου.

(Here *δε* is probably an abbreviation for *δεηθῆς* as the editor suggests, though he adopts a different interpretation.)

Other Phrases Occurring Occasionally

P. S. I. 343, 2 — 256 B. C.

μὴ θαυμάσῃς.

*P. Flor. 210, 9 — 3rd A. D.

μὴ θελήσῃς μοι πέμψε.

P. Iand. 20, 6 — 6th-7th cent. A. D.

μὴ θελήσατε. (Aor. Imp.)

*B. G. U. 1095, 8 — 57 A. D.

μὴ οὖν ὀ[λ]ιγωρ|ήσῃς]περὶ μηδενός.

B. G. U. 874, 11 — Byz.

μὴ οὖν ὀλιγωρήσατε. (Aor. Imp.)

P. B. M. 1359 — 710 A. D.

λοιπὸν ἐὰν ἀγαπᾶς τὴν ψυχήν σου μὴ καταφρονήσῃς ἐν τούτῳ.

Phrases Meaning "Don't Fear" and the Like

P. Petr. II 40 a (= Witk. 16), 12 — III B. C.

μὴ οὖν ὀλιγοψυχήσητε, ἀλλ' ἀνδρίζεσθε.

(The word may be compared with *ὀλιγόψυχοι* found in N. T., I Thess. 5, 14; and with *εὐψυχέω*, its opposite, occurring Phil. 2, 19.)

P. S. I. 435, 21 — 258 B. C.

σὺ οὖν μὴ καταπλαγῇις.

*P. Tebt. 315, 15 — 2nd A. D.

[μη]δὲν ταραχ[θ]ῇς.

P. Tebt. 411, 10–12 — 2nd A. D.

μὴ οὖν|ἄλλως ποιήσῃς, μηδὲν|μέντοι θορυβηθῇς.

*O. P. 1769, 7–9 — 3rd A. D.

μὴ ὀκνήσις οὖν προσελθῖν αὐτῷ περὶ οὗ ἐὰν χρήζῃς.

P. Giess. 57, end — 6th A. D.

μὴ ὀκνήσῃς, δέσποτα.

P. B. M. 1787, 6 — 6th-7th cent. A. D.

μήτε φοβηθῆτε.

Present Imperative in Prohibitions

Examples of the present imperative in prohibitions, generally carefully and accurately used, occur in every period until the 4th century A. D. at any rate.

P. Petr. II, 22, 10–11 (Decree) — Probably III B. C.

τὰ κρίσεως δὲ μηθεὶς ἐνεχυραζέτω μηδὲ ἀποβιαζέσθω μηδέν.

P. Hib. 56 — 249 B. C.

σὺ οὖν μὴ ἐνόχλει [α]ὐτόν.

(This verb occurs again in prohibitions, in both aorist subjunctive and present imperative, in papyri of the third or fourth century A. D.)

*P. Tebt. 34, 8–9 — c. 100 B. C.

ἀπολυθήτωι δὲ καὶ μὴ παρανοχλεί<σ>θω.

P. Grenf. II, 36 (= Witk. 54), 9 — 95 B. C.

μὴ λυπεῖσθε.

*O. P. 1481, 4 — Early 2nd A. D.

ὥστε μὴ λοιποῦ (= λυποῦ).

O. P. 530, 8 — 2nd A. D.

μὴ μελέτω.

*P. S. I. 94, 16 — 2nd A. D.

μὴ ἀγωνία.

P. S. B. 20, 39 — 3rd A. D.

μὴ ἀγωνιᾶτε περὶ ἐμοῦ.

O. P. 1679, 16 — 3rd A. D.

μὴ μετεωρίζου, καλῶς διάγομεν.

*P. Gen. 51, 12 — c. 350 A. D.

μὴ λυπίσθω δὲ ἡ [ψυ]χή σου.

(Cp. Gospel of St. John 14, 1 and 27 *μὴ ταρασσέσθω ὑμῶν ἡ καρδία.*

Aorist Imperative in Prohibitions

This usage seems to belong to the late period; several examples of the third and fourth centuries occur in very carelessly and badly written letters.

*B. G. U. 822, 3–4 — 3rd A. D.

γινώσκιν σε θέλω, μὴ μελησάτω|σοι περὶ τῶν σιτικῶν.

*P. B. M. 248, 8 — c. 346 A. D.

ἀλλὰ μὴ ἀμελήσ[ατ]ε δοῦναι.

(This is the reading of the editor; but I should emend to ἀμελήσ[ητ]ε. Yet it may be like the next ex.)

B. G. U. 1082, 9–10 — 4th A. D.

ἀλλὰ μὴ ἀμελή|σατε.

B. G. U. 1039, 7 — Byz.

μὴ ὀλιγωρήσατε δὲ.

P. R. 236, 4 — 5th-6th cent. A. D.

μὴ οὖν ἀμελήσατε.

P. Flor. 359, 7–8 — 6th A. D.

ἀλλὰ μὴ ἀμελήσατε.

Present Subjunctive in Prohibitions

Occasionally we find the present subjunctive in prohibitions, generally in papyri with many errors. The examples are from private letters.

*O. P. 744 (= Witk. 58), 4 — Year 1 B. C.

μὴ ἀγωνιᾶις.

*O. P. 1773, 33–34 — 3rd A. D.

βλέπε δαὶ (= δὲ) μὴ ἀμαρ[τ]άνῃς κ[αὶ ἐνε]|δρεύσῃς τοὺς ἀν[θρώπους.

Prohibitory Subjunctive in Direct Quotation

In the vivid style of letters, as in popular speech, the tendency is to quote directly. The quotation may be introduced by ὅτι, as so often in the New Testament.

*O. P. 744 (= Witk. 58), 11–12 — Yr. 1 B. C.

εἴρηκας − − − ὅτι μή με ἐπιλάθῃς.

*B. G. U. 1097, 9–10 — 1st A. D.

ἐμοῦ γὰρ λεγούσης αὐτῷ μὴ στρ <α> τεύσῃ λέγει μοι ὅτι ὁ πατήρ μ[ο]υ εἶπέ μοι στρατεύσα[σ]θ[α]ι.

Object Clauses After Verbs of Fear and Danger

The construction of μὴ with the subjunctive after verbs of *fear, danger, caution* is very common; the occurrence of the optative is almost negligible (for examples see Optative).

P. Magd. 9, 3 — c. 222 B. C.

φοβουμένη μὴ συμπέσηι.

*P. Par. 30, 16–19 162 B. C.

ἀξιῶ σε, |ἐπὶ προορῶμαι μὴ προσχωρηθέντος |σου εἰς τοὺς ἄνω τόπους οὐ λαμβάνω |σιν αἱ Δίδυμαι.

*P. Tebt. 43 118 B. C.

προ[ορ]ώμενοι μήποτε − − − [π]αρε| |νοχληθῶμεν μηδὲ] − − − συκοφαντηθῶμεν.

B. G. U. 650, 11 60 A. D.

ὑφορῶμαι δὲ μή τίς μοι ἔνκλησις γέν[ηται].

B. G. U. 242, 16–17 End 2nd A. D.

εὐλαβούμενός τε μὴ ὡς εἶπεν καὶ ἔργῳ διαπράξηται.

P. B. M. 964, 9–10 2nd-3rd cent. A. D.

βλέπε μὴ ἐπιλάθῃ μηδὲν τοὺς στεφανούς.

(It is hard to know whether to place the examples of βλέπε μὴ with the subjunctive here or under Prohibition. Further examples may be found there. The same is true of ὅρα μὴ with the subjunctive.)

P. S. I. 177, 8–10 2nd-3rd cent. A. D.

μάθε δὲ ὅτι, ἐὰν ἀ[ποθάνῃ] σοῦ μὴ ὄντος ὧδε, φεῦγ [ ] με εὑρήσῃ ἀπαγχομένην.

(The editor suggests φεῦγ[ε, ὅπως μή] and we should have a clause of Effort. I am inclined to think the reading was φεῦγ[ε μή], and we have a clause of Fear. This is not unlike the βλέπω examples.)

The verb of *fear* is often not expressed.

*P. Par. 50, 20 160 B. C.

συνεῖχον αὐτὴν καὶ βαειν (sic) μήποτε φυγῇ.

O. P. 486, 35 131 A. D.

μὴ σὺ]ν τοῖς ὑπάρχουσί μου κἀγὼ λειμῷ συναπόλωμαι.

*B. G. U. 388, Col. II, 23–24 2nd-3rd cent. A. D.

ἔλεγον· ἆρον ταῦτα ἐκ τοῦ μ[έ]σ[ου], μὴ ὁ ἐξηγητὴς εἰσελθὼν ἐπ' [ἀν]α[γ]ραφῇς αὐτὰ ποιήσῃ.

*B. G. U. 1030, 3–5 3rd A. D.

ἐλ[θ]έ μοι εἰς Ἰβίωνα |διὰ Ναρμούθεως, μήπως |ἀνταμφοδήσῃς ἡμεῖν.

P. Rein, 56, 14–18 4th A. D.

οὐ θέ|λομεν γὰρ ἄχυρον, μή|πως μὴ λημφθῇ καὶ ἀναγκασθῶμεν |τὴν τιμὴν διαγράψαι.

O. P. 1834, 5 5th-6th cent. A. D.

μὴ συλλάβῃ αὐτὸ <τ>ὸ ὕδωρ.

(Such an expression is almost equivalent to a negative purpose.)

P. B. M. 1337, 22 ff. 709 A. D.

ἐκτέλεσον τὴν διὰ γραμμάτων ἡμῶν ἐπιτροπὴν| μὴ λήθῃ παραπέμπον (= παραπέμπων)τι ἐκ τούτων ἀλλ' ἐμπόνως| [ἀ]ποτελῶν.

Two examples (both from letters) show the indicative; the object of fear is conceived of as fact. Some interesting New Testament parallels are quoted in Burton, §227.

P. Par. 49, 31–32 c. 160 B. C.

ἀγωνιῶ,|μή ποτε ἀρ[ρ]ωστεῖ τὸ παιδάριον, |καὶ οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς.

B. G. U. 1141, 34–35 c. 14 B. C.

καθ' ἡμέραν δὲ τὸν θυλωρὸν (= θυρωρὸν) ἐξερωτῶι|μή τις ἔξω ὕπνωκε.

I quote below two passages from a papyrus whose date is not indicated in any way by the editors. I should suppose from the language and style that it belongs to the late Roman or early Byzantine Period.

*P. Prk. 4650, 13–14

εὐλαβήθητι μήπως μὴ καταλάβουσίν σε ἐν| [Ἀ]λεξανδρείᾳ.

(This is for *καταλάβωσιν*; note the opposite error of *δῶναι* for *δοῦναι* in line 21.)

Ib. 21–22

οὐκ ἐδό[κει οἱ]καδε δῶναι αὐτῷ τὸ κιθώνιον|καὶ τὰ ἄλλα, μήπως ἀνῆλθας· ἔλεγεν γὰρ. (The reading is not quite certain; the interpretation not at all.)

Object Clauses After Verbs of Exhorting

In the papyri *ὅπως*, or *ἵνα*, with the subjunctive is used after verbs of *exhorting*, *commanding*, *entreating* and *persuading*. The same construction is common after *γράφω*, evidently meaning *give a command in writing*. Verbs of *praying* also take this construction. *κελεύω* and the compounds of *τάσσω* take this construction too. *θέλω ἵνα* with subjunctive is to be included; also *εἶπον* (= command). The infinitive may be used after these verbs.[23]

[23] For a comparison of N. T. usage, cp. Burton §§200–203.

εὔχομαι

This verb is common from the second century A. D. on.

B. G. U. 1081, 3–4 2nd-3rd cent. A. D.

ἐχάρην ἵνα σε ἀσπάζομαι καὶ εὔχομαι τοῖς θεοῖς ὑπὲ[ρ] σοῦ, ἵνα σὲ διαφυλά[ξ]ωσι.

P. Ryl. 244, 3–5 3rd A. D.

πρὸ μὲν πάντων εὔχομαι θεοῖς πᾶσιν [ὅ]πως ὑγιαίνοντας ὑμᾶς ἀπο[λ]άβω.

(This phrase, or a variation of it, is characteristic of letters).

*P. Lips. 110, 6–8 3rd-4th cent. A. D.

εὐχόμενος ὅπως ὁλοκληροῦσάν σε καὶ ὑγιαίνουσαν ἀπολάβω.

*P. B. M. 405, 3–5 c. 346 A. D.

εὔχομε τῇ θίᾳ προνοίᾳ ὅπως εὐθυμοῦντί σοι ἀποδοθῆνέ σοι τὰ παρ' ἐμοῦ γράμματα.

(In this badly spelled letter we have a mixture of two constructions.)

*P. B. M. 413, 3–4 c. 346 A. D.

ε[ὔχομ]αι σ [·]ω τῷ θεῷ περὶ [τῆ]ς σ[ωτ]ηρίας ἵνα ῥύσει σαι, and line 8 *εὔχ[ο]μαι αὐτῷ ἵνα ἀνταποδώσει.*

(It would be hard to say in the case of this letter of an ignorant man whether we have here simply confusions in spelling, or whether we have also a confusion between future indicative and aorist subjunctive—a confusion which is common enough in the later period.)

*P. B. M. 244, 3–5 c. 346 A. D.

εὔχομε τὸν παντοκράτορα θεόν [ὅ]π[ως] ὑγιένοντί σαι μετὰ [τ]οῦ ὔκου (= οἴκου) ἀπολάβῃς τὰ παρ' ἐμοῦ γράμματα.

(In this letter of an ignorant person, as the editor points out, the writer has confused two constructions, *ὅπως ὑγιαίνοντί σοι . . . ἀποδοθῇ* and *ὅπως ὑγιαίνων . . . ἀπολάβῃς*).

*P. Gen. 53, 5–8 c. 350 A. D.

εὔχομαι – – – ὅπως – – – προσδέξῃ.

*O. P. 1874, 14–15 6th cent. A. D.

ἀλλὰ εὖξε ἵνα ὁ κύριος ἐναπαύσῃ αὐτοῖς καὶ καταξιώσι ὑμᾶς ἔδιν.

ἀξιῶ

We find *ἀξιῶ* from Ptolemaic times until the Byzantine period. It is particularly to be found in requests and petitions.

P. B. M. 21, 7 — 162 B. C.
ἠξίωσά σε ὅπως ἀποδ[ο]θῇ.

P. Tebt. 40, 13–14 — 117 B. C.
ἀξιῶ συντάξαι γράψαι.
(Here we note the infinitive; but see P. Tebt. 39, 34 for the same verb with *ἵνα* and the subjunctive.)

P. R. II, 87, 11 ff. — 202 A. D.
ὅθεν ἐ[πι]δίδωμι καὶ ἀ[ξιῶ] τὸ δόξ[α]ν σοι κελεύσῃς γενέσθαι.
(Either *ἵνα* is omitted; or *κελεύσῃς* is an independent subjunctive of command or request; see this subject.)

B. G. U. 159, 10–11 — 216 A. D.
ἐπιδίδωμει καὶ ἀξιῶ ἀκοῦσαί μου πρὸς αὐτοὺς καὶ τὸ δοκοῦν σοι κελεύσῃς γενέσθαι.

*P. Gen. 51, 30 — C. 350 A. D.
ἠξίωσεν δὲ εἵνα ἔλθῃ.

P. Lips. 40, Col. II, 12 — 4th-5th cent. A. D.
ἠξιώθη καὶ ὁ λογιστὴς ἵνα ταῦτα εἴπῃ.
(Judicial Hearing.)

δέομαι

δέομαι is found from Ptolemaic to Byzantine times. My examples are from the later period; but see the examples of *ἀξιῶ* and *δέομαι* in combination.

P. S. I. 539, 6 — III B. C.
δέομαι οὖν σου γράψαι Φανίαι ἀφεῖναι.
Example of the infinitive, preferred by this verb in Ptolemaic times.)

P. Giess. 25, 7 — Roman Period
δεόμενος αὐτοῦ ὅπως πέρας ἐπιθῇι τῷ πράγματι.

*P. Tebt. 315, 6–7 — 2nd A. D.
ὅπως μοι| [πέμψῃς] ὅσου [ἐ]ὰν ᾖ.
(Dependent on *ἐδεόμην* which precedes.)

O. P. 1762, 10–12 — 2nd-3rd cent. A. D.
διὰ τοῦτο οὖν σοῦ δεόμεθα [ἵ]να αὐτῷ περὶ τούτων συμβου[λε]ύσῃς.

ἀξιῶ AND *δέομαι* IN COMBINATION

In Ptolemaic times we find sentences in which one of these verbs is dependent upon the other, as:

B. G. U. 1006, 3 ff. *ἀξιῶ οὖν σε δεόμενος γράψαι Ὧρωι – – – ἐξαγαγεῖν* (III B. C.) and P. S. I. 419, 1 *δεόμεθά σου ἀξιῶσαι Φιλίσκον ἵνα – – – διακριθῶμεν* (III B. C.) But the phrase *ἀξιῶ καὶ δέομαι ὅπως* + subjunctive occurs much later; all the instances I have found belong to the fourth century A. D.

*P. Thead. 23 (= P. Cair. 10892), 12–13 342 A. D.
ἀξιῶ καὶ δέομαί σου τῆς [φ]ιλανθρωπίας ὅπως τοῦτον συνλαβώμενος κα[τα]ναγκάσῃς.

These letters in which this phrase occurs are very similar, and indeed all belong to the same group of correspondence. But it is worth noting one variant, which follows.

*P. B. M. 240, 14 ff. 346 A. D.
ἀξιῶ καὶ δέωμαί σου τῆς φιλανθρωπίας, κύριε, τούτους συνλαβέσθαι καὶ παραπέμψαι.

παρακαλῶ

We find examples of *παρακαλῶ* from the late Ptolemaic period to the seventh century A. D. It is found commonly in letters.

P. Leid. K (= Witk. 53), 9 c. 99 B. C.
παρακαλῶ δὲ καὶ αὐτὸς τοὺς θεούς, ὅπως δῶσιν αὐτοῖς χάριν.

P. Ryl. 229, 17–19 38 A. D.
παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμελῆται τῶν χοιριδίων.

*P. Giess. 85 2nd A. D.
παρακαλῶ δέ σε [. . .] . . ειν τῷ ἐπιτρόπῳ ἵνα μοι παρέξῃ τὰ ἐπιτήδια τῇ σχολῇ.

(Some word like *γράφειν* or *κελεύειν* is to be supplied in the lacuna.)

*O. P. 117, 3 ff. 2nd-3rd cent. A. D.
σὲ παρακέκληκα ὅπως ἀπαρτισθῇ τὸ ἐν τῇ βιβλιοθήκῃ μετεωρίδιν.

P. B. M. 232, 11 c. 346 A. D.
παρακαλέσαι σε ἔσπευσα ὅπως συνχωρήσῃς.

P. R. 129, 13 ff. 497 A. D.
διὸ παρακαλῶ τὴν σὴν παίδευσιν κελεῦσαι.

B. G. U. 954, 7–8 Probably 6th A. D.
αἰτῶν καὶ παρακαλῶν, ὅπως διώξῃς ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας.

(Christian Amulet.)

P. Iand. 24 6th-7th cent. A. D.

παρακαλῶ σε οὖν, ἵνα ἡ σὴ| [γνησί]α ἀδελφότης γράψῃ αὐτῷ, ἵνα δώσῃ μοι αὐτώ.

O. P. 1865 (= P. Cair. 10130) 6th-7th cent. A. D.

παρακ[α]λ[ῶ] τὴν σὴν λαμπρὰν ἀδελφότητα γράψῃ μοι περὶ τούτου.

(The ἵνα is omitted; or γράψῃ is to be regarded as independent command.)

COMBINATIONS: *εὔχομαι, δέομαι, παρακαλῶ*

These belong to the later period, Byzantine Age.

P. Thead. 18 (= P. Cair. 10887), 16–17 3rd-4th cent. A. D.

δαιομένη καὶ παρακαλοῦσα ὅπως| [κελεύσῃς].

*P. B. M. 410, 15–16 c. 346 A. D.

ἀξιῶ σε καὶ παρακαλῶ σε κύριε ἵνα συνχωρήσῃς.

*P. B. M. 1244, 6–7 4th A. D.

εὐχόμενος καὶ παρακαλῶν τὸν θεὸν ἵνα σαι ἀπολάβω εὐθυμοῦντα.

*P. Grenf. I, 61, 7–12 6th A. D.

πρὸ μὲν πάν|των εὐχὰς καὶ δεήσις ἀναπέμπω πρὸς|τὸν θεόν μου καὶ σωτῆραν ἡμῶν τὸν| [Χρ]ιστὸν ὅπως ὑγιένοντας ὑμᾶς καὶ|εὐθυμοῦντάς μοι συνήθως διατηρήσιν.

(Grenfell says "read διατηρήσειν. ὅπως in line 10 is superfluous." I think the writer, who was probably a slave, intended to write ὅπως with the subjunctive.)

θέλω

This is very unusual. I can give two examples, from letters.

*O. P. 1770, 8–10 Late 3rd A. D.

θ[έλω γὰρ ὅ]|πως καθ' ἑκάστην [ἡμέραν]|ὑμεῖν γράφω.

P. R. 234, 4 7th cent. A. D.

λοιπὸν ἐὰν θέλεις ἵνα ἀγοράσω.

αἰτέω AND *ἐρωτάω*

Examples of these verbs come from papyri dating from the beginning of the Christian era onwards. For *ἐρωτάω* = *αἰτέω*, it will be interesting to compare N. T. usage. This is a specimen of the popular language. My examples come from letters, with one exception.

*O. P. 744 (= Witk. 58), 13–14 Year 1 B. C.

ἐρωτῶ σε οὖν, ἵνα μὴ ἀγωνιάσηις.

*P. Tebt. 409, 4 ff. 5 A. D.

σὲ ἠρώτησα δούς σοι (δραχμὰς) ιβ ὅπως Λυσιμάχῳ δοῖς καὶ ἐρωτήσῃς αὐτὸν οἱπὲρ [= ὑπὲρ] ἐμοῦ ὅπως – – – πέπψηι.

*B. G. U. 811, 5–6 c. 100 A. D.

ἐρωτῶ σε ἵνα δῦς τ[ῷ] κομίζοντί σοι τὸ ἐπιστόλιον.

*P. Fay. 113, 6–7 100 A. D.

ἐρώτησέ με εἶνα ἐφίδῃ τὸν [ἐ]λαιῶνα αὐτοῦ.

O. P. 1201, 15 258 A. D.

ἐρωτῶ, κύριε, δοῦναι μοι

(Observe the infinitive instead of *ἵνα* + subjunctive. The Latin original, of which this is a translation, has: rogo domine des mihi. The letters of *δοῦναι* are not perfectly clear.)

*P. Gen. 15 c. 350 A. D.

καὶ αἰτεῖ ἵ[να τ]αῦτα θρέψῃς.

P. B. M. 1788, 1–2 6th A. D.

ἦλθεν πρὸς ἐμὲ ἡ γυνὴ ἡ ἔχουσα τὸ| [? ου]σα μοι ἵνα λάβω αὐτό.

(The lacuna, as the editor suggests, may be filled thus: [*κέρμα, ἀιτοῦ*]*σα*).

ἐντυγχάνω

We find *ἐντυγχάνω* used occasionally, both early and late. It is not surprising to find this used of a request or petition. Compare *ἔντευξις*.

P. S. I. 486, 3–5 258 B. C.

ἐνέτ[υ]χον ἡμῖν οἱ γεωργοὶ οἱ [ἐ]κ Ταιτ[ά]ρω, ἵνα τὰ χώματα τὰ ἐν τ[ῇι] γῆι αὐτῶν χωννίηται.

P. Vat. E c. 160 B. C.

ἐνέτυχον σοι – – – ὅπως φέρηται.

P. Ryl. 81, 17 ff. c. 104 A. D.

κω]μογραμματέα ἐντετευ[χότα σ]οι ἵνα πλείονα ὑδάτια τοῖς πεδίοις [τῆς κ]ώμης ἐπιχαλασθῇ.

P. Prk. 4224, 24–25 2nd A. D.

καὶ τὰ νῦν πάλιν ἐντυχόντος μοι τοῦ Ἀ. ὅπως ἐξῇ αὐτοῖς ἀναθεῖναι δέλτον.

(See also line 18.)

*P. S. I. 830, 14 ff. 4th-5th cent. A. D.

ἐντυ<γ>χάνω γὰρ αὐτῷ ὅτι ἐδέχεται ἡμᾶς μικροὺς ὄντας.

(I agree with the editor that ὅπως δέχηται was intended.)

OTHER EXPRESSIONS OF PRAYER

*O. P. 1775, 3 ff. 4th A. D.

τὸ προσκύνημά σου ποιῶ καθ' ἑκάστην ἡμέραν παρὰ τῷ δεσπότῃ θεῷ ὅπως ὁλόκληρόν σε ἀπολάβω.

(P. S. I. 825, of nearly the same period, is very similar.)

B. G. U. 954 Probably 6th A. D.

Ἅγιε Σερῆνε, πρόσπεσε ὑπὲρ ἐμοῦ, ἵνα τελείως ὑγιανῶ.

(Christian amulet)

Two Uncertain Cases, because of the Text.

*P. Amh. 79, 46 ff. C. 186 A. D.

προσφεύγ[ ]|[. . .]αρχῳ λιπαροῦντες αὐτὸν ὅπως περιφ[. .]|[. . .] τὴν ἀπαίτησιν τὴν κελευσθῖσαν γείνεσθαι ὑ|[π' αὐ]τοῦ.

(This looks like a clear case of ὅπως + subjunctive after λιπαροῦντες)

*O. P. 1161, 4–6 4th A. D.

ὅπως οὗτοι|πάντες β[ο]ηθήσωσιν ἡμῶν|τῷ σώματι, τῇ ψυχῇ, τῷ πνεύματι.

(In this Christian letter what precedes is fragmentary; but there must have been an expression of prayer.)

γράφω

γράφω followed by ὅπως + subjunctive or ἵνα + subjunctive is exceedingly common. This use of γράφω, to *direct in writing*, is of course characteristic of letters. The expression is found from the earliest time to the latest. ὅπως and ἵνα are found at all times except the later Byzantine, when ἵνα alone is used. ἵνα has been forcing out ὅπως. In the earlier Ptolemaic examples ὅπως ἄν is sometimes found.

P. S. I. 552, 37–39 269 or 231 B. C.

γέγραφα δὲ καὶ αὐτοῖς ὅπως μεταδῶσίν σοι.

P. Hib. 40, 3–6 261 B. C.

γεγράφαμεν Κρίτωνι καὶ Καλλικλεῖ ἵνα γένηται ὡς ἐπέσταλκας.

P. Hib. 49, 6–8 c. 257 B. C.

ε[ἶπ]ον δὲ αὐτῶι καθάπερ ἔγραψα [α]ὐτῶι ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους ἢ εἰς μώια.

P. S. I. 433, 1–2 III B. C.

ἔγραψας μοι τὰ σκόρδα τὰ ἐπὶ τῆς πέτρας ἀρεστά σοι εἶναι, | εἰ δὲ καὶ τὰ παρ' ἐμοί ἐστι τοιαῦτα, ἵνα ὑπάρχηι εἰς τὰς ἀποστολάς.

P. S. I. 538, 4–5 III B. C.

δεόμαθα οὖν σου γράψαι Ζωίλωι ὅπως ἂν οὓς ἂν προσαγάγωμεν τούτους καταχωρίζειν. (Evidently for καταχωρίζῃ).

*P. Tebt. 34 c. 100 B. C.

γράφω σοι δὲ διαστολὰς αὐτοῖς δοῦναι.

(Observe in this example the infinitive after γράφω; for this is also found.)

P. Ryl. 229 38 A. D.

ἔγραψα ἐπιστολὴν πρὸς Ἡράκλη(ον) – – – ἵνα δοῖ σοι ὄνον.

P. Ryl. 148, 24 ff. 40 A. D.

διὸ ἀξιῶι γράψαι τῶι | τῆς κώμη(s) ἀρχεφόδωι | ὅπως τὴν ὑπὲρ τούτων | ἀναζήτησιν ποιήσηται | καὶ ἐκπέμψῃ σοι τοὺς αἰτίους.

(We may compare 147, 23 f. ἀξιῶ γράψαι ἀχθῆναι; and 146, end, ἀξιῶ γράψαι ἀναζητῆσαι).

*B. G. U. 249, 3 ff. c. 80 A. D.

καὶ δι' ἐτ[έρας ἐπι]στολῆς ἔγραψά σοι, ἵνα δύο ἀρτάβαι σει[ταρίου] ἰδισθῶσί μοι.

*P. Fay. 117, 19 108 A. D.

διὸ γράφο συ εἶν[α .] . [.]ῃs.

(Probably λάβῃs is the word needed, in view of what follows.)

O. P. 899, 42 200 A. D.

γραφῆναι τῷ νῦν στ[ρ]ατηγῷ τοῦ νόμου ὅπως ἐπαναγκάσῃ.

*P. Tebt. 423, 16–17 Early 3rd A. D.

ἔγραψά σοι οὖν [ὅ]πων (sic) πέμψῃs.

Meyer, Ostr. 67 (P. S. B.) 3rd A. D.

γράφομέν σοι περὶ Πλήνι[os] Βησάμμωνος, ὅπως μὴ ἐνοχλήσῃs αὐτῷ πρὸς τὸν μῆνα τοῦτον.

P. Flor. 127, 16–17 3rd A. D.

ἀπέστειλα δέ σοι γράμματα πρὸς Ὠρείωνα ἵνα σοι ἀποστείλῃ χόρτου δεσμὰς πεντακοσίας.

(Observe the variant of γράφω).

*P. B. M. 409, 9–11 c. 346 A. D.

ἔπιτα γράφω τῇ σῇ χρηστότητι ὅπως σπουδάσῃς καὶ συμβουλεύσῃς.

P. S. I. 825, 19–20 4th-5th cent. A. D.

ἠθατρῆ <s> ἠξίωσεν μὲν ὅτι γράψον αὐτῷ εἶνα π<α>ρά [[ρ]]σχῃς αὐτῷ.

O. P. 1855 (= P. Cair. 10137), 13–14 6th-7th cent. A. D.

ἐγράφη μοι γὰρ παρὰ τῶν σὺν ὑμῖν, δέσπο[τά] μου, ἵνα ἐμοῦ πάσχοντος ἀπόκρισιν εἰς Πινοῦριν ἀπ[ο]δώ[σ]ωμε(ν).

P. B. M. 1075, 16–17 7th A. D.

ὀφείλατε γράψαι τῷ αὐτῷ ὑμῶ[ν] γεωργῷ Ἰωσηφίῳ ἵνα μὴ τοῦ λοιπο[ῦ] παρεξέλθῃ τοῦ σκοποῦ ὑμῶν.

The next two examples are very peculiar and unusual. A construction common enough under other circumstances has usurped the place of ὅπως, or ἵνα, + subjunctive, after γράφω. Both are in careless letters.

*O. P. 1068, 9–11 3rd A. D.

οἱ ἐνέγκαντες αὐτὸ ἔλαβαν καὶ γρ(ά)μματα ἀπ' αὐτοῦ Κληματίου ἐφ' ᾧ μηδὶς ἐνοχλήσι αὐτῷ κατὰ τόπον.

NOTE—ἐφ' ᾧ with future indicative or with the infinitive is a common construction; but twice in a carefully written document of the end of the first century A. D. ἐφ' ᾧ with the subjunctive occurs.

P. Flor. 101, 6 End 1st A. D.

ἐφ' ᾧ ἀναλέξῃς.

Ib. 8–9

ἐφ' ᾧ – – – στήσωμεν.

*B. G. U. 874, 1–2 Byz.

ἄλλοτε γεγράφηκα ὑμῖν ὥστε πέμψηται εἰς Ναρμοῦθιν καὶ δέξηται τὰ δύο χρύσινα παρὰ τοῦ διάκονος.
(= πέμψητε and δέξησθε.)

ἐντέλλομαι

ἐντέλλομαι is occasionally found in the Christian era.

P. Ryl. 229 38 A. D.

Ὠφελίωνι ἐνετειλάμην ἵνα καὶ αὐτὸς δοῖ ἑτέραν καὶ τοὺς ἄρτους μοι πέμψηι.

*P. Tebt. 423, 10 f. Early 3rd A. D.

ἐνετιλάμη[ν] σοι – – – γενέσθαι.

P. Rein. 55 3rd A. D.

ἐνετειλάμην σοι καὶ δι' ἐπι[σ]τολῆς ἄλλης ἵνα, – – –, γέμισον αὐτὸν οἴνου.

(Observe the imperative of direct command substituted for the dependent subjunctive.)

*P. B. M. 233, 4 ff. 345 A. D.

ἐντέλλομαί σοι καὶ ἐπιτρέπω κατὰ τήνδε τὴν ἐντολὴν ὅπως ἐπιστολὴν – – – ἐνέγκῃς.

*O. P. 1775, 7–8 4th A. D.

ἐντολήν μοι παρέδωκας ἐν.κλ. [.] λάβω εἰς Ἀλεξάνδριαν.

(The editor's note is as follows: "At the end of line 7 a conjunction like *ὅπως* or *ἵνα* is expected. *εἶνα* for *ἵνα* can certainly not be read after *παρέδωκας*, and *ἕνεκα οὗ* is hardly satisfactory." If *εἶνα* cannot be read, I suggest *ἕνα* as an error for *ἵνα* in a papyrus which is not free from errors.)

Compounds of *τάττω*

Compounds of *τάττω*, mainly *συντάττω*, occur principally in the Ptolemaic period; very few instances are from a later time.

P. S. I. 508, 7–8 256 B. C.

π[ρο]στάξει (= προστάξεις) ὅπως ὁ οἶνος {σοι} ἀφεθῇ.

*P. S. I. 365, 13 ff. 251 B. C.

σύνταξον τε (= δὲ) καὶ τὰ κείμενα ὅπως γίνηται καὶ τὸ δ....ον ὅπως ἀποστείλῃς καὶ μὴ κατακωλυθησόμεθα (sic).

*P. S. I. 611, 2–4 III B. C.

τὰ πυρίδια ἃ συνέταξας τῶι παιδὶ ὅπως ἂν δῶι, οὐκ ἀποδέδοκέ μοι.

(Compare lines 5–6 *εἰ ο<ὐ>ν σοι δοκεῖ, σύντασον (= σύνταξον) δοῦναί μοι ὅπως ἂν ἔχω.*)

P. S. I. 538, 6 III B. C.

σύνταξον ὅπως ἂν ἔμμηνον ἀποδιδῶται ἡμῖν ἐπιμελῶς.

P. Eleph. 19 223 B. C.

ἐπιτάξαι αὐτῶι ὅπως πλεῖον γίνηται τῶι βασιλεῖ.

O. P. 533, 17–18 2nd-3rd cent. A. D.

καθῶς συνετάξασθέ μοι δοῦναι κεράμια οἴνου καὶ ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν.

P. S. I. 98 6th A. D.

καταξιώσ[η 27 ll.] *συντάξασθαι τῷ ἀνθρώπῳ ἵνα καταξιώσῃ συνευρεθῆναι.*

The two following examples are not perfectly clear.

P. Amh. 68, 15–16 Late 1st A. D.

τὸ ἀντί[γρ]αφον ὑμεῖν|[ὑποτέτακται ὅπως οὖν τὸ ἀκόλουθον τούτῳ γίν]ηται ὡς καθήκει.

(If *οὖν* is right we have an independent command. But if *οὖν* is not right, we have a command implied after *ὑποτέτακται*. Compare the next example.)

P. Fay. 106, 20–21 c. 140 A. D.

ὑποτάξα[ι ὅπως]|τέλεον ἀπολύονται.

(The editor suggests *ἀπολύωνται*; but is inclined to interpret: "to subjoin instructions how.")

The following gives us a very clear instance of the use of *ὑποτάττω* followed by *ὅπως* with the subjunctive. It is hard to decide whether we should classify this as an object clause or whether we should call it purpose, with a command implied; the latter seems reasonable.

O. P. 237, Col. VI, 34 186 A. D.

ὑποταχθῆναι ἐκέλευσα ὅπως φροντίσῃς.

Ib. Col. VI, 16

ἔγραψεν – – – ὑποτάξας ἀντίγραφα ὅπως – – – φροντίσῃ.

(These examples are from the Petition of Dionysia.)

ἐπιστέλλω

Examples are found in the earlier Ptolemaic period and in the second, third, and fourth centuries of the Christian era.

P. S. I. 438, 10 ff. III B. C.

περὶ δὲ τῆς λείας κεκόμισμαι παρὰ Φανίου ἐπιστολὴν ὅπως κομισώμεθα τὴν λείαν.

P. S. I. 557, 1–2 257 B. C.

ἐπισ?]τέλλων|[πα]ρακομίζηται.

B. G. U. 1047, Col. IV, 2–10 2nd A. D.

ἐπ[έ]σ[τ]ειλα δὲ [καὶ τ]οῖς τῶν ἐνκτήσεω[ν] βιβλιοφύλαξι – – – ὅπως – – – δηλώσωσι, ὁμοίως δὲ καὶ [τ]ῷ κέ[σ]τω[ι], ἵνα – – – μεταδῷ μοι

P. Ryl. 77, 51 192 A. D.

ἐπιστέλλεταί σοι ὅπως ἀκόλουθα τοῖς ἐπὶ σοῦ γενομένοις προνοησαι πρᾶξαι.

(Probably for προνοήσῃ in a papyrus which has some errors. The editor interprets this as purpose. It is hard in such a case to decide between purpose and an object clause after a verb meaning *command*.)

O. P. 899, 47 200 A. D.

[ἀ]ξιῶ ἐπιστεῖλαί σε – – – ὅπω[ς] – – – ποιήσωνται.

P. Flor. 385 b, 21 2nd-3rd cent. A. D.

ἐπεσταλ ὅπως γραφ τῷ ⌊ (Probably ἐπέσταλκα ὅπως γραφῇ. This document is fragmentary.)

O. P. 1662, 15–17 246 A. D.

ἐπιστέλλω σοι, φίλτατε, ὅπως φανερὸν ποιήσῃς Αὐρηλίῳ Ἰσιδώρῳ.

*P. Flor. 176 3rd A. D.

καὶ πρὸ ἡμερῶν ἐπέστειλα ἵνα ἀρτίδια καλὰ ποιήσηται καὶ ἀναπέμψηται ἡμεῖν.

P. Flor. 118, 1–3 3rd A. D.

ἐπέστειλα ὅπως χόρτου μοι ἡμιξήρου φροντίδα ποιήσασθαι.

(Perhaps for ποιήσησθε; editor thinks ποιήσητε was intended. There may be a confusion of constructions.)

O. P. 892, 9 ff. 338 A. D.

ἵνα τοῦ ἔργου [ἀ]ντιλάβῃ καὶ διὰ ταχέων ταῦτα ἐκκόψας παρενεχθῆναι ποιήσῃς – – – ἐπιστέλλῃ ἀδελφέ.

ἀποστέλλω

Occasionally we find ἀποστέλλω ὅπως, or ἵνα, with the subjunctive. This would seem to be in reality a clause of purpose. But a direction or command is implied; the word almost means *send with orders*. In one instance we find it joined with ἐπιστέλλω, and in another we have the phrase ἀποστέλλω γράμματα (see P. Flor. 127 under γράφω).

P. S. I. 360, 3 ff. 252 B. C.

γράφεις ἡμεῖν ἀπεσταλκέναι Ἰάσονα καὶ Ἡρόδοτον ἵνα κο[μ]ίσωνται τὸν προσοφειλόμενόν σοι σῖτον ἐν Ἀρσινόηι.

P. Tebt. 8, 21–23 (Probably) c. 201 B. C.

[ἀ]πόσ(τειλον) – – – [ὡ]ς ἀντι[τεθ]ῆι πρὸς τὸ ἀφεύρεμα.

(If ὡς is the correct emendation it is noteworthy, especially as we find ὅπως in the same papyrus after ἀπόστειλον in line 11.)

P. Flor. 367, 6–8 3rd A. D.

καὶ γὰρ καὶ πολλάκις μου ἐπιστείλαντός σοι καὶ χάρτας ἐπιστολικο[ὺς ἀπο]στείλαντος, ἵν' εὐπορῇς τοῦ γρά[φειν] μοι.

P. B. M. 1384, 27 ff. 710 (?) A. D.

ἀπόστ[ειλον πρὸς ἡμᾶς]|ἐπιτρέπων τῷ στελλωμένῳ μετ' αὐτοῦ[ ]|| ὅπως – – – [ ]|κομίσηται.

Other Expressions of Command, Including *εἶπον, κελεύω,* and *μιμνήσκω*

P. Hib. 49, 11–13 c. 257 B. C.

ὑπόμνησον ὅπως ἂν λάβηι τὰς ἐλαίας τὰς καλὰς καθάπερ αὐτῶι ἔγραψα.

P. Lille 7, Col. II III B. C.

εἶπεν τῶι δεσμοφύ(λακι) δι' ἣν αἰτίαν συνέσχημαι, καὶ ἵνα, ἂν 'Απολλώνιος συντάξηι, ἀφῆι με.

P. Lille 8 III B. C.

καλῶς οὖν ποιή[σε]ις μνησθεὶς Θεοδώρωι ἵνα προστάξηι [αὐτὸν] ἀποδοῦναι.

*O. P. 1479, 9 Late 1st A. D.

Φιλομούσῳ [ε]ἰρήκαμεν ἵνα ἐξέλθηι πρὸς σέ.

P. Ryl. 81, 9–11 c. 104 A. D.

διὰ σοῦ αὐτοῖς παρανγείλας ἵν' ὅσου ἐὰν χρείαν ἔχωσι ὕδατους (= ὕδατος) ἐαυ[τοῖς ἐ]πιχαλῶσι.

*B. G. U. 843, 11–12 1st-2nd cent. A. D.

ἴρηκα τῷ υ[ἱῷ] σου, εἴνα σοι πεμψ (sic) (= πέμψῃ) κιθών[ιο]ν.

*P. Tebt. 315, 29–31 2nd A. D.

ἔχι γὰρ συστατικὰς [ὅ]πως τὸν ἀπιθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερῖ πέμπιν.

*P. Tebt. 303, 13–15 c. 180 A. D.

ἀξιοῦμεν δι' ἑνὸς τῶν περὶ σὲ ὑπηρετῶν παραγγεῖλα[ι] αὐτῷ ὅπως παρατύχῃ.

P. Thead. 15 (= P. Cair. 10884), 15–16 280 A. D.

καὶ διὰ τοῦτο καὶ νῦν μαρτυρόμεθα ὅπως ἤδη ποτὲ κε[[λε]]λεύσῃς αὐτὸν ἀχθῆναι καὶ ἀποδοῦναι τοῖς παιδίοις ἃ ἥρπασεν.

*B. G. U. 625, 8–9 2nd-3rd cent. A. D.

ἐδήλωσα Λονγείνῳ εἴνα ἐτυμ[άσ]ῃ πάντα.

P. Flor. 230 3rd A. D.

ἔπεμψα φάσιν πρὸς [σέ] ἵνα κἄλλο ν[ῦ]ν μοι πέμψῃς.

O. P. 937, 8 ff. 3rd A. D.

παραγγέλλω σοι – – – ἵνα παραβάλῃς – – – καὶ μάθῃς – – – καὶ παραγγείλῃς.

*O. P. 121 3rd A. D.

καθὼς εἶπά σοι περὶ τῶν δύο ἀκάνθων εἵνα δώσωσιν ἡμῖν αὐτά, ἤδη ἐν τῇ σήμερον περειορυγήτωσαν.

*P. B. M. 409, 11 ff. c. 346 A. D.

συμβουλεύσῃς τῷ πραιποσίτῳ καὶ τῷ πρίγκεπι καὶ ἀκτουαρίῳ καὶ τοῖς λοιποῖς ὑπευθύνοις παράσχωσι τῷ ἰδίῳ ῥογάτῳ τὰς τοῦ λαχανοσπέρμου τοῦ ὀρφανοῦ ἀρτάβας δέκα.

(The editor suggests that ὅπως must be supplied before παράσχωσι.)

*P. S. I. 50, 2–3 4th-5th cent. A. D.

καὶ ἄλλοτέ σοι ἐδήλωσα ἵνα παρασκευάσῃς τοὺς σκυτέας τοῦ Ἀμμωνίου παρασχεῖν.

*O. P. 1071, 6 5th A. D.

ἐὰν πάλιν κελεύεις ἵνα πέμψουσιν τὸν σῖτον εἰς τὴν Ἰβίονος, πάλιν γράψον αὐτοῖς.

(We find this apparent future indicative in the same construction again in lines 5 and 6.)

P. Grenf. II, 92 6–7 6th-7th cent. A. D.

κελεύειν δὲ καὶ περὶ τῶν δοκούντων ὅπως καὶ ἡμεῖς εὕρωμεν μετὰ παρρησίας ὀχλῆσαι ὑμῖν περὶ ὧν χρεία.

P. R. 234, 2 7th A. D.

ἰδ[οὺ ἐκέ]λευσές μο[ι] – – – ἵνα ἀγοράσω.

P. B. M. 1335, 8–10 709 A. D.

ἐντάγια ποι[ήσαντες] – – – ἐπέμψαμέν σοι ἐνθέμ[ενοι] εἰς αὐτὰ ἵνα ἐὰν στενωθῶσιν οἱ τῶν χωρίω[ν δοῦναι] τὸν σῖτον καὶ δώσωσιν ἀπαργυρισμὸν δώσ[ουσιν]

Object Clauses After Verbs of Effort

In the papyri, ὅπως, or ἵνα, with the subjunctive is used after verbs meaning *strive for, take care, plan, effect.* The infinitive is often used after these verbs.[24] We find these expressions

[24] For N. T. usage, cp. Burton, §§205–210.

particularly in letters; the main verb is often in the imperative mood or some other form implying a command.

φρόντισον

There are many instances of *φρόντισον* followed by *ὅπως*, or *ἵνα*, with the subjunctive dating from the Ptolemaic period. The construction seems very unusual, if it occurs at all, after that period. *ὅπως* is far more common than *ἵνα*. Occasionally we find *ὅπως ἄν*; and in a few of the later examples *ὡς* with the future indicative. The infinitive may also be used after *φρόντισον*.

P. Hib. 43 — 261 B. C.

ἵνα οὖν μηθὲν ὑστερῆι τὰ ἐ[λ]αιουργῖα φρόντισον, ἵνα μὴ αἰτίας ἔχῃς.

P. Petr. II, 2, 2 — 260 B. C.

φροντίσαι ὅπως τῶν δικαίων τύχηι.

P. Tebt. 10 — 119 B. C.

φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται.

B. G. U. 93, 15 ff. — 2nd-3rd cent. A. D.

σὺ φρόντισον, ὡς ἁρμόζει (= ἁρμόζῃ) καὶ εὐθύς, – – – μετ' αὐτῆς κατέλθῃς πρὸς ἐμέ.

O. P. 1414 (Report of Proceedings), 6 — c. 270 A. D.

After very bad text the reading is *ὅπως καὶ περὶ τοῦτο ὅρον δῶτε.* (The editor would supply in the lacuna *φροντίσατε* or *γενέσθω ἐπιμελές*. In view of what I have stated above, I am particularly doubtful about the use of *φροντίζω* here).

*O. P. 1871, 6 — Late 5th A. D.

μη[δ]ὲν οὖν ἀμελήσις τοῦτο φρόντισον.

(We have here a combination of two constructions.)

προνοέομαι

The examples are not numerous and belong almost wholly to the Ptolemaic age. We find both *ὅπως* and *ἵνα* with the subjunctive, *ὡς* and *ὅπως* with the future indicative.

P. Par. 63, 47–48 — 165 B. C.

[ποι]ήσασθαι πρόνοιαν ὅπως – – – μερ[ι]σθῇ τὰ γεώργια.

P. Par. 36 — 163 B. C.

προνόησον ὅπως τεύξεται τῶν δικαίων.

P. Tebt. 27, 67 113 B. C.

προ[νο]εῖσθαι δὲ ἵνα πάντες [ὅπως] τάχιστα ἀποδῶσι.

Ib. line 69

προνοήσεσθαι ὡς κατὰ ταῦτα ἐπιτελεσθήσεται.

*P. Tebt. 43, 35 118 B. C.

προνοεῖται ὡς οὐθεὶς ἂν ἀδικη . . . . . B. Liste: ἀδικηθῆι ποτε.

(In view of the preceding example, this should probably be filled out as a future indicative, rather than as a subjunctive.)

P. Amh. 137, 18 ff. Παυλίνῳ κρατίστ[ῳ 289 A. D.

]ω ἵνα τοίνυν αἱ σιτοπομπίαι κατὰ μηδένα τρόπον . . [

]τῇ Ἐπτανομίᾳ κα[ὶ Θ]ηβαίδι ἑκατέρου πρόνοιαν ποιησαμεν[

(This is an uncertain example, because of the lacunae in the text.)

Other Expressions of Care and Effort

Most of the examples are from the Ptolemaic period. ὅπως and ἵνα seem about equally distributed. ὡς with future indicative occurs in the Ptolemaic period, and ὡς with subjunctive once in the third century A. D. There are other expressions occurring occasionally.

P. Hib. 41, 20 ff. 261 B. C.

ἐπιμέλειαν δὲ ποίησαι ὅπως καὶ τὸ ὑπάρχον ἔλαιον δι' αὐτοῦ ἤδη πραθῆι, καὶ ἡ τιμὴ ἀνακομισθεῖσα πέσηι ἐπὶ τὴν [βασιλικὴν] τράπεζαν.

P. S. I. 502, 4–5 257 B. C.

σπούδασον μνησθῆναι αὐτῶι ἵνα τὰ προστάγματα λάβηι.

P. S. I. 347, 4–6 255 B. C.

καλῶς οὖν ποιήσεις – – – σπουδάσας ὅπως ἐν τοῖς τοῦ βασιλέως γενεθλίοις καιρὸν λαβὼ[ν] [ἐντύ]χηις ἀυτῶι μετὰ τῶν λοιπῶν ὑπὲρ ἡμῶν.

P. S. I. 402, 2–3 III B. C.

δίδωμι κατὰ μῆνα. λε καὶ ἀνδρίζομαι ἵνα ἀναπληρῶ τοὺς φόρους κατὰ μῆνα.

P. Par. 61, 3–4 C. 145 B. C.

σκοπεῖτε ἵνα μηδὲν παρὰ ταῦτα γίνηται, μήδ' ἡμᾶς τῶν κακῶς πραχθησομένων διαλανθάνῃ.

P. Tebt. 17, 5–7 114 B. C.

στόχασαι ὡς πάντα τὰ ἐνοφειλόμενα περὶ τὴν κώμην ἐν μέτρωι ἔσται.

P. Tebt. 27, 14–15 113 B. C.

προσφέρου σπουδὴν ἵνα τἆλλα γένητ' ἀκολούθως τοῖς ὑποδεδειγμένοις.

Ib. lines 70–71 113 B. C.

στόχασαι ὅπως καὶ ἐν ταῖς κώμαις ἐκτεθῆι προγράμματα.

*P. Amh. 131, 8 ff. Early 2nd A. D.

μελησάτω σοι ὅπως ἀγορασθῇ τὰ κενώματα καὶ ὅπως τὰ παιδία περὶ τὴν ἰδιοσποριαν ἡμῶν καὶ τοὺς γεωργοὺς ἐπιμελῶς ἀναστραφῶσιν, μάλιστα δὲ περὶ τοὺς ἐν ὑφαντῶνι ὅπως μὴ δίκας λέγωμεν.

*O. P. 1678, 7–9 3rd A. D.

πᾶν οὖν πυήσῃς, κυρεία μου μήτρη, μὴ ἀμελῆσε (= ἀμελῆσαι) τῆς θυγατρός σου.

P. S. I. 220, 2 3rd A. D.

πᾶν ποίησον ὡς ἐπισταθῇς.

*P. Flor. 262, 7–9 3rd A. D.

ἔργον μὲν ποίησον τάχα εὕρῃς μοι αὐτὸν, ἐπὶ ὁ κῆπος ἀργεῖ.

(The conjunction before *εὕρῃς* is wanting. For the phrase compare *δὸς ἐργασίαν*, in O. P. 742, of 2 B. C.)

*O. P. 58, 23 288 A. D.

τοιούτους αἱρεθῆναι ποιήσειτε.

*P. S. I. 50, 10–13 4th-5th cent. A. D.

π[ο]ί[η]σον τοίνυν αὐτοὺς παρασχεῖν αὐτῶι καὶ μάθουσιν ὅτι κτλ. (*μάθουσιν* is apparently for *μάθωσιν* and seems to be an independent subjunctive in command; compare P. Flor. 262 above.)

O. P. 1939 (= P. Cair. 10069), 3–4 6th-7th cent. A. D.

ἤτησέν μοι πρᾶξαι αὐτῇ ἵνα πέμψαι αὐτοὺς δύο νεώτερον καὶ φυλάξαι τὰ χώματα αὐτῶν.

ἐλπίζω

The apparent subjunctive after this verb in some papyri of the late Byzantine age is probably to be explained as the equivalent of a future indicative. The examples are interesting.

P. Amh. 144, 19–21 5th A. D.

ἐλπείδα δὲ ἔχομεν εἰς τὸν θ(εὸ)ν ἵνα αὐτὸς πρόνοιαν ἡμῶν ποι<ή>σει.

*P. S. I. 301, 9 ff. 5th A. D.

ἐλπίζωμεν γὰρ εἰς τὸν θεὸν τὸν παντοκράτορα ὅτι ὑμεῖς (= ἡμεῖς) ἔχωμεν νικῆσαι.

O. P. 1940 (= P. Cair. 10093), 3 6th-7th cent. A. D.

καὶ ἐλπίζω εἰς τὸν θεὸν ὅτι πέμπω σοι αὐτὰ ἢ μετ' ἐμοῦ φέρω ἐρχόμενος.

*O. P. 1874, 20–21 6th A. D.

καὶ ἐλπίζομεν εἰς τὸν θεὸν ὅταν διὰ τις λο[ί]πις ταύ[τ]ης χαρὰν πέμ-{μ}πι ὑμαυ ὁ κύριως(=τῆς λύπης, ὑμῖν; and prob. ὅταν is for ὅτι).

ἵνα + Subjunctive in Other Clauses

There are a few scattered and unusual uses of ἵνα and the subjunctive.

*In P. Fay. 124 (2nd cent. A. D.) εἶνα δόξῃς is probably to be explained as a clause of conceived result (cp. Burton §218); it would be very difficult to explain it as a clause of purpose. Lines 15 ff. ἀλλὰ τοῖ[s] θ[εο]ῖ[s] ἐστ[ι]ν χάρις ὅτι οὐδεμία ἐστὶν πρόλημψις ἡμεῖν γεγενημένη εἶνα δόξῃς ἄνευ νομίμων ἡμᾶς ἀποθεῖσθαι.

In P. B. M. 1708 (567? A. D.), 152, the subjunctive may be an extension of the object clause dependent on a verb of *effort, effecting*, for ἐποίησαν precedes: ἐποίησαν αὐτω ἀπαξαπλῶς ἵνα ἕκαστος τούτων λάχῃ εἰς μοῖραν αὐτοῦ. But when we consider this in connection with ll. 168 ff. (ἵνα ὦσιν) and ll. 183–184 (ὅπως ἔσονται), it looks as if all of these conjunctions are used in the place of ὥστε. These are to be regarded as result clauses.[25]

The following examples show ἵνα with the subjunctive in subject and object clause, where the infinitive is normal and natural. As both examples are very late, they are interesting as showing the growth of the construction ἵνα + subjunctive.

O. P. 1847 (= P. Cair. 10050), 5 6th-7th cent. A. D.

ἔδοξεν ἵνα αὐτὴ λάβῃ αὐτὰ χωρὶς λόγου.

*O. P. 1862 (= P. Cair. 10101), 40–41 7th A. D.

καὶ ὅρκον δέδωκα τῷ Βίκτωρι ἵνα ἀνέλθῃ καὶ ἔλθῃ πρός με.

Independent Subjunctive of Command

In the Ptolemaic age occur several examples introduced by ὅπως or ὅπως ἄν or even ἵνα. ὅπως may occur also with the future indicative. ὅπως and ἵνα with the subjunctive may occur later; but the subjunctive without introductory word is increasing rapidly, until in the Byzantine age παρακληθῇι, καταξιώσῃ and θελήσῃ occur very commonly in requests. Sometimes the third person of the subjunctive is found as a substitute for the imperative.

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[25] For constructions of this kind, cp. Jannaris, §§1756f, 1758f, and 1951.

P. Hib. 45, 14 ff. 257 B. C.

καὶ τὸν παρὰ Φίλωνος σῖτον ὅπως μηθὲν ὑπολείψεσθε ἐν αὐτῶι ἀλλὰ πάντα παραμετρήσασθε.

P. Petr. II, 4, (13), 3 254 B. C.

ὅπως καὶ σὺ ἐνταθῆις τ[*ῶι*] *Τιμοξένωι χορηγεῖν.*

P. S. I. 439, 17 ff. III B. C.

εἰ γὰρ ὑπάρχει μοι ἀντίγραφα αὐτῶν εἰς ἀνήλωμα, ὅπως ἂν ἐξ ἀρχῆς εἰς ταῦτα ἀνηλίσκωμεν.

P. S. I. 412, 1 ff. III B. C.

ὑπόμνημα Ζήνωνι. ἵνα λαλήσηις Εὐνόμωι μετὰ Ἴστρου, καθάπερ σοι Κρίτων ἐνετείλατο.

*B. G. U. 1079, 19 ff. 41 A. D.

πολλοὺς δανιστὰς ἔχομεν · μὴ ἵνα ἀναστατώσῃς ἡμᾶς · ἐρώτα αὐτὸν καθ' ἡμέραν.

(Apparently *μὴ ἵνα* is inverted for *ἵνα μή*. Milligan[26] punctuates thus, and interprets: Do not drive us out. Of course we might punctuate with a comma after *ἡμᾶς*, and treat the *ἵνα* clause as dependent on *ἐρώτα*. See Object Clauses with Verbs of Asking.)

*B. G. U. 916, 15 (Lease) 1st cent. A. D.

[*ἡ*] *μίσθωσις ἥδ' ἧ εἰς ἐνιαυτόν.*

*P. Tebt. 414, 26 ff. 2nd A. D.

δότω καὶ ἡ θυγάτηρ Κεφαλᾶτος τὸ μέτρον Τεφὲρσάιτι, πωλήσῃ, πέμψῃ μοι τὸν χαλκόν, ἐπὶ ἔρχομαι.

P. Prk. 5280, 12–13 158 A. D.

ὁ υἱός μου ἐντύχῃ σοι καὶ πέμψῃς Ἀνουβίωνα ὑπηρέ[*τ*]*ην.*

P. S. I. 683, 28 199 A. D.

ὁ τ' ἔφη ἅπαντες. [. . .]*ωσι καὶ εἴ τις μέμψασθαι ἔχει προσέλθῃ.*

(The editor suggests *ὁ δ'ἔφη*; and I should fill the lacuna with [*ἔλθ*]*ωσι*. This is a report of komogrammateis.)

*B. G. U. 625, 31 f. 2nd-3rd cent. A. D.

διὸ οὖν, ἀδελφέ, ὅπως ἐνταλῆς τῷ ἀνδρί.

*P. Flor. 209, 10 3rd A. D.

ἵνα πέμψῃς μοι φάσιν περὶ τούτου.

(The editor calls attention to the vulgarism and compares the present vulgar expression *νά μου πέμψῃς*).

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[26] *Selections*, p. 40.

*P. Goodsp. XIV (= P. Cair. 10265), 8–9 343 A. D.
δηναρίων διακοσίων καὶ ταῦτα κατακομίσωσι ἐπὶ τὴν λαμπροτάτην [Νέαν πόλιν] καὶ παραδώσωσιν εἰς τοὺς δημοσίους.
(The text just before is very bad.)

*P. B. M. 243, 23–24 346 A. D.
ποιήσῃς αὐτοῖς τὸ ζμῆμα γενέσθαι καὶ π[έμ]ψῃς.
(These may be intended for future indicatives.)

*P. Gen. 52, 5 ff. c. 350 A. D.
καλῶς ποιήσῃς, κύριε πά[τ]ερ, ἀπαιτῆσαι Ἀσκληπιάδη ἅπερ χρεωστῖ μοι ν[ομ]ίσματα δύο καὶ ἀποστίλη μοι ἐπὶ τῆς πόλεως.

(I believe *ἀποστιλη* is for *ἀποστεῖλαι*, as in the original edition of Nicole, not *ἀποστείλῃς* as in Addenda et Corrigenda, where Nicole follows Wilcken, Archiv III, 368 ff.)

*P. Gen. 79 beg. 4th A. D.
ὥστε ἀναζητήσῃς – – – καὶ ἀπαιτήσῃς.
(In the title occurs *ὑπομνηστικόν*).

O. P. 924 4th A. D.
ἢ μὴν φυλάξῃς καὶ συντηρήσῃς Ἀρίας.
(Gnostic Charm.)

*O. P. 1223, 15 Late 4th A. D.
αὐτὸς ὁ ναύτης ἀπαντήσῃ.

*P. Strasb. 35, 8 4th-5th cent. A. D.
θελήσῃ ἡ σὴ ἀρετή.

Ib. l. 16
θελήσῃ οὖν ἡ σὴ ἀδελφότης.

P. Lips. 40 (Judicial Hearing) Col. II, 3 4th-5th cent. A. D.
Filammon d(ixit) – – – *εἶπῃ, τίνες εἰσὶν οἱ μετ' αὐτοῦ,*
(Many other instances in the following lines.)

*P. S. I. 479 beg. 5th? A. D.
κατ[α]ξ[ι]ώσῃ τὸ σὸν μέγεθος πληρῶσαι.

*B. G. U. 874, 3–4 Byz.
καταξιώσηται οὖν πέμψατε πρὸς Φοιβάμμωνα καὶ δέξηται παρ' αὐτοῦ σῖτον καὶ μάθηται τί λαμβάνεται παρ' αὐτοῦ (= *καταξιώσητε*, etc. Observe the imperative here, instead of the infinitive, after *καταξιώσητε*).

P. Cair. 67075, 2 Byz.
φροντίσῃ ἡ ὑμετέρα ἀδελφό[της.

P. Cair. 67085, 3–4 Byz.

καταξίωσον οὖν, δέσπο[τα]| προσελθη (perhaps for *προσελθεῖν*. The imperative *καταξίωσον* is sometimes used instead of the subjunctive.)

P. Prk. 4744 Byz.

παρακληθῇ ὁ δεσπότης μου καὶ κελεύσῃ.

P. S. I. 237 5th-6th cent. A. D.

ὁ θεὸς δὲ ποιήσῃ αὐτὸν ἐλθεῖν ἐν Ἀλεξανδρείᾳ.

(Requests and prayers are not very different.)

*P. S. I. 831, 7 ff. 5th-6th cent. A. D.

λαίγουσίν μου [ἵ]να φθάσῃ πρὸς τὴν μητέρα ἡμῶ(ν) (= *λέγουσιν μοι*).

P. Cair. 67060, 4 500+ A. D.

Ἵνα τ[ε] μάθητε ὅτι κτλ.

P. Cair. 67066 beg. 500+ A. D.

πληροφορήσῃ ὁ θεὸς τὴν ὑμετέραν ἀδελφικὴν διάθεσιν.

*O. P. 1837, 16 Early 6th A. D.

ὁ θεὸς ἀξιώσι ἡμᾶς προσκ(υνεῖν) ἐν οἰγίᾳ. (= *ἀξιώσῃ* and *ὑγίᾳ*).

O. P. 1935, 2 6th A. D.

καταξιώσῃ ἡ σὴ ἀδελφότης παρασκεύασον.

P. Flor. 303, 7 6th A. D.

καταξιώσῃ οὖν ἡ ὑμετέρα μεγαλόνοια ἀποστεῖλαί μοι.

O. P. 1150, 6 6th A. D.

καὶ ἐξέλθῃ τὸ πιττ[ά]κ[ιον.

(This is a Christian prayer. Editor interprets: Let this prayer be accomplished.)

O. P. 1847 (= P. Cair. 10050), 2 6th-7th cent. A. D.

παρασκευάσῃ οὖν αὐτὸν ἡ σὴ γνησία ἀδελφ[ότη]s.

(In line 5 occurs the imperative *παρασκεύασον*).

*P. R. 223, 2 6th-7th cent. A. D.

ἰδοὺ ἔχω αὐτὸν καὶ ἵνα μάθῃ ἡ κύρα μου ὅτι οὐ πέμπ[ω] ἐι[s] Βαβυλῶνι ἀκαίρω[s.

P. B. M. 1323 beg. 7th A. D.

θελήσῃ σου ἡ θαυμασιότης δεχομένη ταῦτά μου τὰ γράμματα λογίσασθαι τοῖς κτήτορσι.

P. Amh. 156 7th A. D.

θελήσῃ ἡ σὴ ἀδελφ(ότης) δοῦναι.

(Order for Payment.)

*B. G. U. 605, 2–3 7th-8th cent. A. D.

τὸ δὲ ἀναγκαῖον τῆς ἐπιστολῆς ὁ κύριος φυλάξῃ σε.

Subjunctive for Future Indicative

Examples of the subjunctive in the sense of the future indicative are fairly common from the third century A. D. onwards.[27] I find two instances of an earlier date.

*P. Amh. 130, 11–14 — 70 A. D.

ἀλλὰ μεθ' ἡμέρας ὄψωμαι,| περί τε τῶν μετρημά|των Θαήσι<ο>ς μεθ' ἡμέρας| πλίονας ἀποφέρωμεν.

(The editor notes correctly that the spelling and grammar are more than usually atrocious.)

O. P. 1757, 9–10 — 2nd A. D.

ἀνερχόμενος ἀνανεγ|κῶ σοι τὰ καλ<λ>άινα.

*O. P. 1069, 16 — 3rd A. D.

δυνασθῶμεν.

O. P. 1587, 10 — Late 3rd A. D.

οὕτω?] γὰρ τάχα δυνηθῶμεν.

P. Lips. 110, 16–18 — 3rd-4th cent. A. D.

τά|χα δὲ ἀξιώσω τὸν πάτρωνά μου καὶ ἐν τάχι ἔλθω πρὸς ὑμᾶς.

P. Prk. 4635 — 7th A. D.

οὔτε γὰρ ἀφῶ τινα ἔξωθεν τῆς κώμης αὐτοῦ εἶναι.

Apparent Subjunctive for Indicative

These are only apparent subjunctive forms; for most of these are forms in the first person singular or plural, and are due to the confusion between ο and ω, and ω and ου. This is found as early as the third century B. C.[28] In the Byzantine age this becomes still more common.

*P. Petr. II, 4(6), 14–15 — 255 B. C.

εἰ οὖν περὶ τούτων ἐπιστροφὴν μὴ ποιήσει, οἵ τε λοιποί μοι τὰς χέρας προσοίσωσιν.

(In this complaint of an ignorant man the only reasonable interpretation of προσοίσωσιν is that it is for προσοίσουσιν. So also the editor, and so Mayser, p. 100.)

P. S. I. 400, 9 — III B. C.

σὺ δὲ δύνῃ.

(The syntax shows that this is indicative. See Jannaris, 996, 54).

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[27] Cp. Hatzidakis, p. 218 and Jannaris, App. IV, 2–12.
[28] Cp. Mayser, pp. 97–100.

*P. B. M. 33, 29 — 161 B. C.
ἀξιῶμέν σε.

*P. Grent. II, 38 (= Witk. 55), 14 — Mid. I B. C.
γράφωμαί σε (= γράφομαί σοι).

*B. G. U. 1201, 8 ff. — 1 A. D.
εὕρωμεν τὰς θύρας τοῦ ἱεροῦ Σαράπειδος θεοῦ μεγίστου ὑφημένας φωτί.
(In the same papyrus εὕροσαν occurs twice. ὑφημένας = ὑφημμένας)

*P. Ryl. 160 (c), Col. II, 34 — 32 A. D.
ὁμολογῶμεν ἔχιν.

*P. Ryl. 154, 27–28 — 66 A. D.
ἔτι δὲ καὶ προ[σα]ποδώσιν αὐτῆι ὁ Χ[αιρ]ήμων καὶ τὴν προγ[εγρα]-
μμένην φερνήν (Marriage Contract. Probably προσαποδώσει).

B. G. U. 664, 4–5 — 1st A. D.
δραχμὰς ἑκατ[ὸν]||[ὰς καὶ ἀ]ποδόσωμεμ.

*P. Fay. 116, 9 — 104 A. D.
ἐπὶ βουλεύωμαι.

*P. Tebt. 379, 13 ff. — 128 A. D.
ὧν καὶ τὴν συμπεφονημένην τιμὴν ἀπέχωμεν ἐκ πλήρους καὶ βεβαιώσω-
μέν σοι.

*P. Giess. 97 — 2nd A. D.
καλῶς οὖν πυήσεις ἐπ' ὀνόματος Σαραπίωνο[ς] μόνος καταχωρή[σῃ]ς
[τα]ύτα <ς> καὶ δηλώσῃς μοι. 2nd Hand. πέμψῃς κτλ. (κατα-
χωρήσῃς = καταχωρίσεις from καταχωρίζω. The verbs seem
intended for future indicatives of command, like ποιήσεις).

*B. G. U. 601, 9 — 2nd A. D.
εὖ οὖν ποιήσῃς γράψον μοι.
(Observe the combination of constructions; we should expect the participle instead of the imperative γράψον).

*O. P. 729, 44 — 137 A. D.
παραδόσωμεν τὰ ἴσα.

*P. B. M. 339, 12–13 — 179 A. D.
καὶ βεβαιώσωμεν πάσῃ βεβαιώσει.

*P. Strasb. 73, 14–15 — 3rd A. D.
γίνωμαι (for γίνομαι)

*P. S. I. 236, 14 — 3rd-4th cent. A. D.
ἀποκαταστήσῃς.
(This should be regarded as meant for future indicative, rather than subjunctive; it expresses a command or direction.)

P. Flor. 31, 11 — 312 A. D.
ἀναδώσῃς μοι.

*P. Goodspeed XIV (= P. Cair. 10265), 19 — 343 A. D.
ἐγγυῶμεν καὶ ὀμνύωμεν τὸν θῖον ὅρκον.

*P. B. M. 414, 13 — c. 346 A. D.
εἶπαν ὅτι οὐκ ἔχωμεν χόρτον.

(Compare the fondness for direct quotation in N. T. Greek, and ὅτι as the introductory word.)

P. Cair. 67009, 16–17 — 500+ A. D.
καὶ τοῦτο διδάσκωμεν τὴν ὑμῶν ἐνδο[ξ]ι φιλανθρωπίαν.

P. Cair. 67005, 9 — c. 522 A. D.
διδάσκω [δ]ὲ τὸ πάντιμον ὄψος ὑμῶν ὡς κτλ.

P. Cair. 67097, 19 — Byz.
ἐφ' ἥτινι εὐδοκῶ καὶ πίθωμαι (= *πείθομαι*. Ed.)

*P. B. M. 1694, 21 — 6th A. D.
παρέξωμέν σοι τυρούς.

P. B. M. 1708, 174 — 567? A. D.
γίνωνται κεράτια διακόσια τέσσαρα.

B. G. U. 103, 2 — 6th-7th cent. A. D.
θέλωμεν, and *παρασκευάσωμεν.*

Present General Time Clauses

Genuine examples of Present General Time Clauses in the subjunctive are as rare as Present General Conditions. Most of the examples, however, seem clear.

P. Petr. III, 43 (3) — c. 240 B. C.
οὐ γὰρ ἀγνοεῖς οἷά ἐστιν τὰ κατὰ τὰ πληρώματα ἐὰν ἀργῶσιν.
(In the form of a condition, this is really equivalent to a temporal clause.)

P. Vat. A (= Witk. 27), 17–18 — 168 B. C.
ὀπηνίκ' ἂν − − − διασωθῆι, the apodosis of which is *πειρᾶται.*

P. Lips. 104 (= Witk. 53b), 16 — 95 B. C.
ὅταν ἡμῖν γ[ρ]άψηις, ἔνψυχόν τι λαμβάνω.

*P. Fay. 109 — Early 1st A. D.
ὅταν − − − θέλῃς.

*B. G. U. 845, 9–10 — 2nd A. D.
λυποῦμαι ὁπό[τ]αν τις παραγένηται καὶ μὴ ἐνέγ[κ]ῃ μοι ἐπιστολίδιον.

O. P. 1868 (= P. Cair. 10104), 1–2 6th-7th cent. A. D.
πεπίσμεθα τὴν σὴν γνησίαν λαμπρότητα [μὴ] ψευδομένην, μάλιστα καὶ ὅταν ὁμώσῃς.

Other Present Time Expressions

ἕως (ἄν), While, as Long as

This is found infrequently. The examples speak for themselves.

P. Petr. III, 2, 21 237 B. C.
ἀφίημι ἐλ]ευθέρους ἐάμ μοι παραμείνω[σιν ἕ]ως ἂν ἐγὼ ζῶι. (Will).

P. Petr. I, 16, 16 237 B. C.
ἐάμ μοι παραμείνωσιν ἕως ἂν ἐγὼ ζῶ. (Will).

P. Leid. B (Col. 3), 5 164 B. C.
ἕως ἐσμὲν ἐν τῷ ἱερῷ.

O. P. 1468, 29 c. 258 A. D.
ἕ]ως μὲν ἐκείνη περ[ι]ῆν ἀναμφι[σβήτητοι ἐγένοντ]ο.
(An example of past time.)

ὁσάκις ἐάν

ὁσάκις ἐάν, as often as, occurs occasionally. The subjunctive mood is used.

P. Giess. 12 Roman Period
ὁσάκις ἐὰν μέλλῃς πέμψαι, – – – πέμψον.

P. Hamb. 37 2nd A. D.
ὁσάκις ἐὰν εὕρω ἀφορμήν, γράφω σοι.

Future Time Expressions With the Subjunctive

The subjunctive mood is commonly used in expressions of future time; but in the later Byzantine period we shall find the optative rather frequent too (see Optative). I have considered the subjunctive in time expressions under these heads, the subjunctive introduced by: (1) a word meaning *before*, generally *πρίν*; (2) word meaning *when, e.g. ὅταν, ὁπηνίκα*; (3) word meaning *as soon as, ὡς ἄν*; (4) word meaning *until, e.g. ἕως ἄν, ἕστ' ἄν, ἄχρις οὗ*, etc.

1. Time Expression—Before

πρίν with the subjunctive occurs a number of times; sometimes ἄν is used, sometimes not. Occasional substitutes for πρίν occur. The examples of πρίν are from the second to the fifth century A. D., generally in orders and letters.

B. G. U. 888, 9 — 160 A. D.

πρὶν ἢ ἐν στρα[τ]είᾳ γένωμαι.

*P. Amh. 133, 14–16 — Early 2nd A. D.

περὶ δὲ ὑφαντῶν πρὶν ἢ γράψῃ μοι δι' ἡμερῶν ἐκεῖ πέμπω.

*O. P. 611 — 2nd A. D.

διαστειλάτω Σαραπάμμων πρὸ τοῦν Ἀγαθοκλῆς διαστείλῃ.

(An Official Order. The editor suggests that we read οὗ ἄν; but I am inclined to think that this is meant for πρὸ τοῦ with ν movable. Compare P. Fay. 136, below.)

*B. G. U. 884, end. — 2nd-3rd cent. A. D.

πρὶν οὖν ἀπέλθῃς πρὸς Χαιρήμονα, ἀνά(βαινε) πρός με, ἵνα σοι ἀποτάξομαι.

P. Tebt. 435 — 2nd-3rd cent. A. D.

ὧν τελευ[τησάντων] πρὶν ἀπολάβω τὸ χ[ρέος μου].

O. P. 1413, 35 — c. 270 A. D.

]ος δεδη[λωκέν]αι πρὶν ἂν τὸ πᾶν ἀνάλωμα δοθ[ῇ].

(Proceedings of Senate.)

*P. Fay. 136, 6–7 — 4th cent. A. D.

πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ.

P. S. I. 286, 37 — 3rd-4th cent. A. D.

πρὶν ἁπλῶ[s?] ηδ . [. . .] πέρας τῷ πράγμα[τ]ι ἐπιτεθῇ.

(Doubtful on account of text.)

*P. S. I. 478, 3 ff. — 5th A. D.

ἔδει σε πρὶν γράψωμεν ἀποστῖλαι τὰς χιλίας πεντακοσίας μυριάδας.

P. Cair. 67312, 8 ff. — 567 A. D.

ποιοῦμαι τὴν ἔγ[γ]ραφον διαθήκην– – – δεδειὼς τὸ μέλλον, μὴ, πρὶν διαθῶμαι καὶ τὰ καθ' ἐμαυτὸν διατυπώσω, καὶ παρὰ προσδοκίαν τὸν βίον μεταλλάξω, διὰ τοῦτο κτλ. (Will).

P. B. M. 1346 — 710 A. D.

πρὸ τοῦ γένηται ἀπόβασις τῶν ὑδάτων

P. B. M. 1353 — 710 A. D.

πρὼ τ̄ο̄ (=πρὸ τοῦ) ἀποβῇ τὸ ὕδωρ τῆς διώρυγος Ἀλεξανδρείας καὶ ἀναγκασθῆς δοῦναι.

2. Future Temporal Clauses—When

Future temporal clauses are in the subjunctive (for a late use of the optative, see Optative), introduced by a temporal word, *ὅταν, ἐπειδάν, ἐπάν, ὁπόταν, ὁπηνίκα ἐάν.*

The relative frequency of these words at different periods may be seen in the following table. The numbers are approximate; for further examples might change these numbers, though I do not believe that the proportion will be greatly affected:

Word	Ptol. Per.	1st-3rd A. D.	4th-7th A. D.
ὅταν	20	24	2
ἐπειδάν	1	4	5
ἐπάν	2	13	3
ὁπηίκα ἐάν	2	32	5
ὁπόταν	1	35	23

The examples of *ἐπάν, ὁπηνίκαν,* and *ὁπόταν* of the Ptolemaic age occur in the second century B. C. *ὁπηνίκαν* appears thus in these two cases.

Clearly *ὅταν* was preferred in the first period; in the middle period, *ὁπηνίκα ἐάν* and *ὁπόταν,* with *ὅταν* still frequent; while in the third period *ὁπόταν* is the most common. Later we shall see that *ὁπόταν* with the optative is also frequent at this time. A few instances of *ὅτε* and *ὁπηνίκα* without *ἄν* are found in the Byzantine period.

The examples are from contracts, agreements, loans, sales, declarations, acknowledgments, leases, and the like, as well as some letters.

There are a few other expressions of time. In a few cases in Ptolemaic times we find *ᾗι ἡμέρᾳ* or *ἀφ' οὗ*; and a number of times in the first and second periods *ἀφ' ἧς ἡμέρας. ἡνίκα ἐάν* is unusual; it is found in O. P. 104, of 96 A. D.

P. Hib. 84(a) 301 B. C.

κυρία ἔστω ὅταν ἐπιφέρηι.

P. Hib. 29, 10 c. 265 B. C.

ᾗι δ' ἂν ἡμ[έρ]αι ἡ ἔκθ[εσις μὴ γίνηται].

P. Lille 1 (Verso) 12 259 B. C.

ἐπειδὰν εἰδήσωμεν τὰ πλήθη τῆς γῆς.

P. Hib. 89, 14 — 239 B. C.

ἀφ' οὗ ἂν]προείπῃ ἐν ἡμέραις δέκα.

P. Lille 29 (Col. 1), 4–5 — III B. C.

ἐξέστω τῶι κυρίωι ἀναδικῆσαι ἐν ἡμέραις ϵ, ἀφ' ἧς ἂν ἡ εἴσπραξις γίνηται.

P. Vat. E, 22 — c. 160 B. C.

ὀπηνίκ' ἂν ἐπιγνῶσιν — — — τὸ τηνικαῦτα — — — πολιορκοῦσι.

(Also in P. Vat. F. These may be regarded as general in their application; but there is future meaning in the aorist subjunctive.)

*P. Par. 61, 13 — Prob. c. 145 B. C.

ἐπάν τις ἐξελεγχθῇ.

(This would seem to be present general.)

P. Tebt. 12, 9 — 118 B. C.

[ὀπό]τ' οὖν ἐὰν λάβ[ῃ]ς τὴν ἐπιστολήν.

(Compare ὡς ἄν in this phrase.)

P. Tebt. 27, 83 — 113 B. C.

ἧι δ' ἂν ἡμέραι κομίσηι τὴν ἐπιστ[ο]λὴν διασάφησον.

P. Tebt. 386, 21–22 — 12 B. C.

ἐκτίσω ἐν ἡμέραις τριάκοντα ἀφ' ἧς ἐάν μοι παρανγίλῃ.

(Written by the second hand in a marriage contract.)

*P. Ryl. 94, 12 — Early 1st A. D.

ὀπηνίκα ἐὰν ἐρῇ. (Bail).

P. B. M. 1168, 12 — 18 A. D.

ὀπηνίκα ἐὰν αἱρῶνται. (Mortgage).

P. B. M. 1166, 6 — 42 A. D.

ἀφ' ἧς ἐὰν αἱρῆται ὁ Δῖος ὥρας μέχρι ἐκλείψεως τῶν λουομενω.

O. P. 1641, 14–15 — 68 A. D.

ἀφ' οὗ ἐὰν παρασυνγραφήσω χρόνου.

(The main verb is ἐκτείσω. A Loan).

*P. Ryl. 323, 4–5 — 125 A. D.

ὁμολογῶ ὁπότε ἄν μοι σὺ ἴ[πῃς.

O. P. 1472, 24 — 136 A. D.

ὡμολόγησεν ποιή[σα]σθέ μοι ὀπηνίκα ἐὰν αἱρῶμαι.

*P. Hamb. 8, 26 ff. — 136 A. D.

ἔχω τὸ αὐθεντικὸν καὶ ὀπηνίκα ἐὰν ἐπιζητῇς ἐποίσω πρὸς ἐπίδιξιν.

P. Ryl. 163, 13 — 139 A. D.

καὶ ὀπηνίκα ἐὰν αἱρῇ ἀνοίσω.

P. Amh. 92, 24 — 162 A. D.
μεταμ[ι]σθοῦν ὁπότε ἐὰν αἱρῇ.

B. G. U. 607, 22–23 — 163 A. D.
ἃς καὶ ἀποδώ[σου]σι τῷ Διδύμῳ ὁπόταν ἀναιρ[ο]ῦνται τὰ ὀφιλόμενα.
(Observe *ἀναιροῦνται* for *ἀναιρῶνται*).

C. P. R. 29, 16–17 — 184 A. D.
ἣν καὶ ἀποδώσι αὐτῇ ὀπηνίκα ἐὰν αἱρῆται ἄνευ πάσης ὑπερθέσεως.
(Marriage Contract).

O. P. 471, 21 — 2nd A. D.
ἐπειδὰν ἀπαλ[λ]αγῆι.
(Speech of Advocate. It is somewhat like literary work.)

O. P. 1062, 5–7 — 2nd A. D.
π[ρ]οσεταξάμην ὅτι ὅταν καλὰ γένηται τό[τ]ε ἀγόρασον.

*P. Ryl. 172, 29 ff. — 208 A. D.
ἐπὰν δέ μή τις προσθῇ σοι, μενεῖς ἐπὶ τῇ προγεγραμμένῃ μισθώσι.
(Here the meaning is: as long as.)

*P. Grenf. II, 62 (= Br. Mus. P. 705), 11 — 211 A. D.
δν καὶ παραστήσω ὁπόταν ἐπιζητῆται. (Bail).

*B. G. U. 637, 2–3 — 213 A. D.
καὶ ἀποδώσω [σο]ι [ὁ]π[όταν] βουληθῇs.

O. P. 1636, 33–34 — 249 A. D.
ἣν ὀπηνίκα ἐὰν αἱρῇ δημιώσεις.

O. P. 1413, 31 — c. 270 A. D.
ὅταν οὖν εὐθέως ἔλθῃ, ἐπειχθήσεται τ[ὸ ἔ]ργον.
(Proceedings of Senate.)

O. P. 1701, 8 — 3rd A. D.
ἐ]ποικοδομεῖν ὁπόταν αἱρῇ.

P. Flor. 227 — 3rd A. D.
ἐπὰν γένηται πρός σε παράσχες.

P. Iand. 60, 1 ff. — 3rd-4th cent. A. D.
δώσω σοι ὁπόταν αἱρῇ ἀνυπερθέτως.
(The formula is common in loans.)

*O. P. 1261, 10 — 325 A. D.
ὁπόδαν κελευσθῶ.

*P. B. M. 246, 8 — 346 A. D.
ὡπόταν ζητηθῇ. (Again in 16–17).

*P. B. M. 870, 6 — 4th A. D.
ἀποδώσω ὁπόταν εὐπορήσω.

*P. S. B. 23, 11 — End 4th A. D.

ὁπόταν θελήσῃ δίσομαι.

B. G. U. 335, 3 ff. — Byz.?

καλῶς οὖν ποιήσις πέμψε μοι αὐτὰ διὰ Παθέης να ἡμέρ[ᾳ] ἐὰν παραγίνητε πρός σε εὐθὺς ἀπαλλάξε αὐτόν.

(= πέμψαι, ᾖ, παραγίνηται, and prob. ἀπαλλάξαι).

O. P. 1957, 15–16 — 430 A. D.

καὶ ὁπό[ταν] βουληθῇς παραδώσω σοι.

O. P. 1129, 13–14 — 449 A. D.

ὁπόταν βουληθῇς παραδώσω.

O. P. 1835, 8 — 5th-6th cent. A. D.

ὅδαν κελεύεις, τὰ αὐτὰ πρόσωπα ἀναφέρωμεν.

(In this late period there is much confusion between indicative and subjunctive forms. This is due to similarity of sound and a loss of feeling for strict grammatical construction.)

*P. Cair. 67020, 12–13

ἐπὰν γὰρ συμβῇ τῷ πένητι συσταλῆναι τὰς χεῖρας ἀποκλείεται καὶ τὸ στόμα.

(This might be regarded as present general.)

P. B. M. 1711, 73–74 — c. 570 A. D.

καὶ ταῦτα ἀποδώσω σοι ὁπόταν βουληθῇς.

P. Flor. 300, 10–11 — 597 A. D.

ὅπερ σοι ἀποδώσω ὁπόταν β[ο]υληθῇς.

P. Flor. 13, 17 — 6th-7th cent. A. D.

καὶ ὁπόταν βουληθῇς ἔχειν παραδώσω σοι.

P. B. M. 1364, 3 — 710 A. D.

ὁπόδαν εὕρω.

(υ written above, after ὁπό).

I add one specimen which is interesting because of its language. The interpretation is not clear; and the editor says of this part: "non intendo"; neither do I, but I can make a few suggestions. It is a surety-bond.

P. Flor. 284, 9 ff. — 538 A. D.

ὁπόταν δὲ ζητούμενον παρὰ τῆς [ὑ]μῶν ἐντρεχείας τοῦτον παρενεγκεῖν καὶ παραδώσομεν ὑμῖν ἐν δημοσίῳ τόπῳ ἐκτὸς ἁγίων περιβόλων καὶ θείων χαρακτήρων καὶ ἁγίας κυριακῆς ἐν τῷ παρειλήφαμεν σχήματι.

(*ζητούμενον* is intended for the subjunctive after *ὁπόταν*. *παρενεγκεῖν* is perhaps the infinitive in an "agreement," as if *ὁμολογοῦμεν* preceded; to this is added *καὶ παραδώσομεν*. *τῷ* near the end is equivalent to *ᾧ*. Such combinations and peculiarities occur in late Byzantine papyri. P. Cair. 67328 and 67334, of about the same time, are similar.)

3. Time Expression—As Soon As

a) *ὡς ἄν*

One variety of the expression of time *when* is the expression of time *as soon as*. *ὡς ἄν* is quite frequent in this sense; but seems confined to the Ptolemaic period. In a very few instances *τάχιστα* is added. The examples are almost all from letters, occasionally petitions and orders.

P. Hib. 45, 3 ff. 257 B. C.

ὡς ἃ[ν] λάβητε τὴν ἐ[πι]-| [στολὴ]ν παραγίνεσθε|[ἵν]α [τ]ὸν ἐν Σέρθαι σῖτον|μεταβάλ[ησ]θε.

P. S. I. 500, 8–9 257 B. C.

τὰ δὲ λοιπὰ τὰ ἐνταῦθα ἀπαγγελεῖ σοι Ἰάσων καὶ αὐτὸς Πανακέστωρ, ὡς ἂν ὑγιαίνων παραγένηι.

P. Hib. 44, 5 253 B. C.

ὡς ἂν οὖν λάβηις τὴν ἐπιστολὴν

(This phrase is very common.)

P. S. I. 360, 12–13 252 B. C.

ὡς ἂν τάχιστα λικμήσωμεν.

P. Lille 16, end Mid. III B. C.

περὶ δὲ τῶν λοιπῶν ὡς ἂν διοικηθῆι, ἐπιστελοῦμέν σοι.

(I think this is the correct interpretation of this passage.)

P. S. I. 659, 10–11 III B. C.

εἶπα οὖν αὐτῷ· ὡς ἂν ὑ[γιαί]νηι <ι>s σὺ καὶ παραγένηι <ι>.

P. S. I. 533, 8–10 III B. C.

γράψω δὲ καὶ Ἰ. — — — ὡς ἂν πλῆι ὁ κέλης.

P. S. I. 444, 7 III B. C.

ὡς ἂν τάχιστα λάβηις τὰ γρά[μ]ματα.

P. Eleph. 10 beg. 222 B. C.

ὡς ἂν ἀναγνῶις τὴν ἐπιστολήν.

*P. Par. 46 (= Witk. 38), 18 153 B. C.

ὡς ἂν εὐκαιρήσω, παραχρῆμα παρέσομαι πρὸς σέ.

(b) Other Modes of Expression

Examples are rare and belong to a later date than ὡς ἄν.

*O. P. 744 (= Witk. 58), 7–8 — Year 1 B. C.

ἐὰν εὐθὺς ὀψώνιον λάβωμεν, ἀποστελῶ σε ἄνω.

(This is really an expression of time, not a condition.)

O. P. 1413, 31 — c. 270 A. D.

ὅταν οὖν εὐθέως ἔλθῃ, ἐπειχθήσεται τ[ὸ ἔ]ργον. (Cp. B. G. U. 821 for ὅταν εὐθέως).

P. Tebt. 411, 3 ff. — 2nd A. D.

ἅμα τῷ λαβεῖν μου τὴν ἐπιστολὴν αὐτῇ ὥρᾳ ἄνελθε.

*P. Tebt. 421, 2–3 — 3rd A. D.

ἅμα τῷ λαβεῖν σε ταῦτά μου τὰ γράμματα γενοῦ.

(In these two examples observe the convenient substitute for ὡς ἂν λάβῃς).

B. G. U. 1030 — 3rd A. D.

εὐθέως λαβών μου τὰ γράμματα ἐλ[θ]έ μοι εἰς Ἰβίωνα.

(c) ὡς ἄν or ὡς ἐὰν in Doubtful Cases

B. G. U. 1098, 43–44 — c. 16 B. C.

θήσεσθαι καὶ τὴ[ν] δι' ἱεροθυτῶν συγγραφὴ[ν] ὡς ἂν ἐπὶ το[ῦ κα]ιροῦ κοινῶς κρίνωσι.

(Marriage Contract.)

B. G. U. 1101, 22 — 13 B. C.

[. . . .]ροις δ'εἰς τὸ παιδίον ὡς ἐὰν ἐπὶ τοῦ καιροῦ κοινῶς κρείν[ω[μεν . . . . . ἀξιοῦμεν?

(Renewing of Marriage Contract.)

In these two examples ὡς seems to mean *as*.

P. S. I. 521, 9–10 — 248 B. C.

ὡς ἂν παραγεινώμ[ε]θα εἰς Ἀφροδίτης πόλιν ἄχρι τοῦ φαρμοῦθι ῑ.

It is tempting to regard this as a temporal clause; yet the editor seems to be right in saying that the ἄχρι clause excludes the temporal significance. It must then be a purpose clause.[29] This papyrus which we are considering, a Receipt, is badly written. I am not willing to give up my opinion that the sentence quoted above is meant to be a temporal clause, intro-

[29] Cp. Witkowski, note on No. 1, 3, where another doubtful example is considered; and see p. 32 of the present investigation.

duced by ὡς ἄν. If what precedes and what follows were more certain, the interpretation would be clearer.

*P. Fay. 111, 16–17 95 A. D.

ὡς ἐὰν βλέπῃς [τ]ὴν τιμὴν πάντος (= πάντως) ἀγόρασον τὰς τοῦ λοτίνου (ἀρτάβας) κ.

(The editor interprets thus: "However you find the price, be sure to buy." Perhaps this ὡς is simply *as;* and we have a General Relative Clause. But might ὡς ἐὰν stand for ὡς ἄν? This is a letter and is in the popular language.)

*O. P. 729, 32 137 A. D.

ἐν αἷς ἐστιν τροχὸς ὡς ἐὰν κατ' ἔτος κοινότερον συνφωνήσωσι τὸν φόρον.

(In this Lease of a Vineyard there is something lost at the beginning of the line which makes it impossible to get the exact meaning. I think the meaning is: as they shall agree. In that case we shall have a General Relative Clause.)

P. Gen. 46, 15 345 A. D.

ὡς ἂν δυνηθ[ῶ].

(The verb in the main clause is ἀποκαταστήσω.. The text is too uncertain. The meaning might be: as I shall be able, rather than: as soon as I shall be able.)

P. S. I. 286, 37 3rd-4th cent. A. D.

ἀλλὰ κ[αὶ] τὰ βιβλία πέμψω αὐτῷ ὡς ἐὰν δόξῃ.

(The interpretation is not clear, on account of the very uncertain condition of the text which follows.)

*P. Amh. 135, 14 Early 2nd cent A. D.

καὶ [[προς εργ]] ἂν αὐτῷ δόξῃ.

(Above the line is written ἐν ποτέρῳ ἀκουθησόμεθα. The preceding text does not help us much. As the editor says, some change was intended, which might make δόξῃ the subjunctive in a future time clause. Editor interprets: "or when he chooses." However, there is some similarity between this and the preceding example.)

I must leave these cases unsolved for the present. I may say here, however, that we find ὡς ἐὰν in a number of cases clearly in the sense of *as.* This is the case in a number of leases,

where the agreement provides that the lessee shall give back the property in the condition in which he received it.

I quote only one example here:

O. P. 912 (Lease of Cellar), 26–27 235 A. D.

ὡς ἐὰν παραλάβῃ with παραδότω in the main clause. (Compare the relative clauses under παραλάβω).

ὡς ἂν IN N. T. GREEK

Unfortunately I can find nothing on ὡς ἂν, *as soon as*, in Burton; and Moulton[30] is rather unsatisfactory, though he does drop the hint that the modern σάν (*as, when*) comes from ὡς ἂν. Witkowski[31] has an excellent note on ὡς ἂν, which he translates *ubi primum*. He gives a number of references to the papyri, some from the LXX (with reference to Abbott, Joh. Gr. 536 n. 2), several N. T. examples, and a reference to Blass, *Gram. d. N. T. Gr.*², 278. The New Testament examples are these: 1 Cor. 11, 34, ὡς ἂν ἔλθω; Phil. 2, 23, ὡς ἂν ἀφίδω; Rom. 15, 24, ὡς ἂν πορεύωμαι. This use, says Witkowski, is unknown to Attic authors. Blass says this construction has weak classical parallels; but he quotes only Herodotus 4, 172, τῶν δὲ ὡς ἕκαστός οἱ μειχθῇ, διδοῖ δῶρον.

We have then in ὡς ἄν an extension of the temporal use of ὡς. ὡς ἄν with the subjunctive is evidently a popular usage, as seen by the nature of the papyri in which it occurs. Its use by Paul might of course be due to his familiarity with the Septuagint, which belongs to the same general period from which these papyri come; but I think that Paul is here using the spoken language of everyday life, just as the writers of the papyrus letters were doing before him.

4. FUTURE TEMPORAL CLAUSES, EXPRESSING LIMIT OF TIME

Future temporal clauses, introduced by a word meaning *until*, are in the subjunctive. Introductory words are ἕως, μέχρι, ἄχρι, ἕστε. Some combinations, like ἕως οὗ, ἄχρις οὗ, μέχρι

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[30] *Proleg.* p. 167. Jannaris §1488.
[31] Epist. Priv. Gr.,² p. 87.

οὗ, and ἕως ὅτε occur. ἄν is used in most instances. A table of the approximate number of occurrences in different periods may be useful.

Word	Ptol. Age	1st-3rd Cent. A. D.	4th-7th Cent. A. D.
ἕως ἄν	29	18	10
ἕως	6	36	10
ἕως οὗ ἄν	1	2	—
ἕως οὗ	3	2	9
ἕως ὅτε	—	—	8
ἕως ὅτου	—	1	1
ἕστ' ἄν	—	10	3
ἄχρις ἄν	—	14	9
ἄχρι(s)	—	4	3
ἄχρις οὗ ἄν	—	1	—
ἄχρις οὗ	—	17	4
ἄχρις ὅταν	—	—	2
μέχρις ἄν	1	7	1
μέχρι(s)	—	2	—
μέχρις οὗ	—	10	—

ἕως was preferred in the first two periods; in the Ptolemaic age ἕως ἄν predominated very decidedly; in the Roman period, ἕως was most common, and ἕως ἄν next, though ἄχρις and μέχρις in different combinations were competing. In the Byzantine time combinations of ἕως are still more frequent than ἄχρις and its combinations; μέχρις never established itself firmly.

Another interesting point is that the cases of ἕως without ἄν of the Ptolemaic age belong to the second and first centuries B. C., *i.e.* to the latter part of the period. This is more interesting when we note the great increase of use of simple ἕως in the Roman period.

P. Lille, 5, 29 — 260 B. C.

ἕως ἂν ἐπισκεψώμεθα.

P. Frb. 60 — 251 B. C.

ἕως ἂν πάντας ἐπέλθηις.

P. S. I. 368, 25 — 250 B. C.

καὶ ἔγγυόν μοι ἔδωκε ἥως ἂν πρός σε ἔλθω.

P. S. I. 418, 21–22 — III B. C.

ἕως ἂν ἱματίου ἐπήβολοι γενώμεθα.

*P. S. I. 420, 11 ff. — III B. C.

ἐγὼ οὖν οὐκ ωἰχόμην, ἕως ἄν μοι σὺ συντάξηις.

(As if the idea were still future, from the time when it was being considered. So the subordinate clause does not strictly conform to the main clause. The construction is quite frequent.)

P. Petr. III, 43 (3), 12–13 — III B. C.

ἔγραψάς μοι μὴ ἀποσπᾶσαι τὸ π[λή]ρωμα ἐκ Φιλωτέριδος ἕως οὗ τὰ ἔργα συντελέσαι.

(This is the same as P. Petr. II, 9, 2 and 3. If συντελέσαι seems strange, compare the same papyrus, lines 15–16, where there is a clear instance of the subjunctive.

Ib. ll. 15–16 — III B. C.

τὸ [δ]ὲ πλήρωμα οὐκ ἐργάζεται ἕως οὗ τὰ συντετελεσμένα ἔργα ἐγμετρηθῆι α[ὐ]τοῖς.

P. Petr. III, 74 (a) — (Prob.) III B. C.

βεβαιώσω σοι ἕως ἂγ κομίσωμ[αι.

*P. Par. 51, 16–17 — 160 B. C.

ἐπορευόμην ἕως καταλάβω αὐτὰς καὶ ἔρχομαι.

(Record of Dreams.)

P. Tebt. 27, 101–2 — 113 B. C.

μέχρι ἂν ἑαυτῶι λόγον δοὺς προνοηθῆι.

*P. Grenf. II, 38 (= Witk. 55) — 81 B. C.

γράψον μοι περὶ τοῦ μὴ λογεύιν ἕως καταβῇς.

B. G. U. 1204, 6–7 — 28 B. C.

καὶ σὺ δε διανδραγάθει, ἕως οὗ ἂν παραγένηται.

B. G. U. 1209 — 23 B. C.

οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον, ἕως οὗ ἕκαστα ἐπιγνῶ Νεάρχου τοῦ παιδίου ἐπακολουθοῦντος.

*O. P. 291, 9 — 25 A. D.

μ[έχ]ρι ὑγια[ί]νων παρ[α]γένωμαι.

O. P. 293, 7–8 27 A. D.
μέχρι οὗ ἀποστείλῃς μοι φάσιν.

*B. G. U. 597, 14–15 75 A. D.
ἕως καταβῶι καὶ δῶι αὐτῶι τὸ[ν] χαλκόν.

*B. G. U. 830, 12–13 1st A. D.
πρόσχες (= πρόσσχες) αὐτῷ, ἄχρις ἄν σοι ἔλθω.

*P. Fay. 112, 20 99 A. D.
ἕως γράψω.

*P. Bas. 18, 3–4 Early Roman
τὴν γυναῖ<κά>μου ἐγλάνβανε ἄχρις ἂν γένωμε πρὸς σέ.

O. P. 599 1st-2nd cent. A. D.
ἕως δώσῃς αὐτωι (Ed. *αὐτό*).

*P. Fay. 118, 12 110 A. D.
ἕως τὸν ἐκῖ ἐλαιῶνα ποτίσῃς.

O. P. 496, 12 127 A. D.
ἕως ἡλικίας γέ[ν]ωντ[α]ι. (Marriage Contract.)

*P. R. II, 36, 10–11 145 A. D.
μέ]χρι ἀποδοῖ ἡ ὁμολ(ογοῦσα).

*P. Par. 18 quatuor (See P. Par. 71), 4–5 Prob. 2nd A. D.
ἤως ὁ θεῖός? σοι διαλλαγῇ.

O. P. 1488, 22–23 2nd A. D.
ὑπερεθέμην ἔστ' ἂν μάθω.

O. P. 1758, 12–14 2nd A. D.
καὶ μὴ ἄφιε ἐποικοδομῆσαι ἕως ἂν παραγένωμαι.

*P. Par. 18, 7 Prob. 2nd A. D.
γόργευσον τῷ υἱῷ μου, ἕως ἀπέλθωμεν εἰς τὸν τόπον μου.

O. P. 113, 25 2nd A. D.
σπούδασον ἕως οὗ ἀγοράσῃ μοι Ὀννῶφρις.

(The editor interprets: "Take care that O. buys me." It looks to me as if a future temporal clause has taken the place of the object clause of effort.)

Theban Ostraca 133 (G 12) 3 ff. 2nd A. D.
μέτρησον εἰς δημόσιον θησαυρὸν πυροῦ ἀρτάβας τριάκοντα καὶ κριθῆς ἀρτάβας εἴκοσι μόνας ἐστ' ἄν σε ἰδ [[· ·]]*ησω καὶ μετρήσω τὴν γῆν μου.* (*ἴδω* was written and then altered. *Until* seems to be used here instead of *before.*)

*P. Tebt. 314, 3 ff. 2nd A. D.
πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα ἕως τὴν [π]ερι[το]μὴν ἐκπλέξω.

*B. G. U. 775, 18–19 2nd A. D.
τὰ ἤδη πρόλημα (= πρόλημμα) ἄφες ἄχρης ἂν γένομε ἐκῖ καὶ συνάρωμεν λόγον.

P. Amh. 94, 18 208 A. D.
ἕως οὗ ἀπολυθῶ τῆς γεωρ[γίας.

O. P. 1662, 21–22 246 A. D.
ἔστ' ἂν ἐπανέλθω.

O. P. 1689, 22–24 266 A. D.
κυριεύοντ[ας] τῶν καρπῶν ἕως τὰ ὀφε[ιλόμ]ενα ἀπολάβωσι. (Lease).

*O. P. 1668, 12–14 3rd A. D.
οὔπω οὖν ἐγὼ αὐτῷ συνεθέμην περὶ τούτου, ἄχρι οὗ σοι δηλώσω.

*P. Tebt. 335, 16 3rd A. D.
ἐπέχειν σε ἄχρις ἄν σοι παραθώμεθα τὰ δίκαια (Petition. ἀξιοῦμεν precedes.)

B. G. U. 1042, 9 ff. 3rd A. D.
[γε]νέσθω ἄχρι τοῦ παραθ[έν]τα . . . δι' ἐμὲ ἐνθάδε αὐτὸ[ν] κ [. .]θ [. .]ῳ.
(The infinitive is to be expected after ἄχρι τοῦ, thinks the editor. Perhaps; and the subjunctive is possible too. The text, however, is too uncertain.)

*O. P. 103, 15–16 316 A. D.
κυριεύοντα τῶν καρπῶν ἕως τὰ ὀφιλόμενα ἀπολάβῃς.
(Lease of Land.)

*P. Gen. 56, 17–19 c. 350 A. D.
καὶ οὐκ ἐπιτρέποσίν μοι ἐπανελθῖν ἕως ὅτου ἀποδῶ τὸ χρέως.
(In Addenda ἕως τοῦ is read.)

*P. Lips. 45, 16 371 A. D.
ἕως ἐὰν πέρατος τύχηι.
(For the phrase, see also Nos. 46, 51 and 52.)

*O. P. 1299, 9 4th A. D.
ἑτυμάσο αὐτὼ ἕως ἔρχῃ. (=ἑτοιμάσω αὐτό. Again we note *until* instead of *before, by the time that;* other examples may be found.)

*O. P. 120, 13 4th A. D.
ἄχρις ἂν γνῶ πῶς τὰ κατ' αἰμαὶ ἀποτίθαιται.

*B. G. U. 818, 2 Byz.

αἴως ἂν ταύτ[η]ν ποιήσου[σ]ιν.

(Again in lines 3–4. Observe the apparent future indicative.)

O. P. 940, 4 5th A. D

ἕως οὗ μάθῃς.

O. P. 1107, 3 5th-6th cent. A. D.

ἄχρις ὅταν πληρωθῇ.

P. Cair. 67068, 13–14 6th A. D.

ἕως ὅτε σὺν Θῶ βλέπω ὑμᾶς εἰς ὄψιν.

P. Cair. 67032, 59 551 A. D.

ἕως ὅτε εἰς πέρας ἀχθῇ ἡ τοῦ καθ' ἡ[μᾶ]ς πράγματο[ς δίκη].

(Contract).

P. S. I. 824, 4 6th A. D.

ἕως ὅτε παρέχει.

(Either the indicative in late usage, or due to the hopeless confusion between indicative and subjunctive.)

O. P. 1859 (= P. Cair. 10027), 3 6th-7th cent. A. D.

ἕως οὗ πληρώσουσιν.

O. P. 1853 (= P. Cair. 10036), 7 6th-7th cent. A. D.

ἕως οὗ ζητηθῇ τὸ ὅλον τὸ πρᾶγμα.

P. Iand. 20 6th-7th cent. A. D.

ἄχρει ἄν σε ἔχω.

P. Iand. 22, 2 c. 619 A. D.

ἕως ὅτ[ι] β[ά]λ[ω] τ[ὸν γό]μων τοῦτον καὶ ἔρχω and line 5 *ἕως ὅτι εἰπάγω* (= *ὑπάγω*). (*ἕως ὅτι* = *ἕως ὅτε*).[32]

*P. B. M. 1343, 10 709 A. D.

ἄχρις ἂν ἐκπέμψῃς.

*P. B. M. 1349, 34 710 A. D.

ἕως δ' ἂν ἀποτελέσῃ.

(An inserted *δὲ*; it is not a connective. Perhaps it came about by analogy: *ὁπόταν ὁπούδαν, ἕως δ'ἄν*. There are other examples. Cp. e. g. Nos. 1353 and 1384.)

P. B. M. 1370, 11–12 710 A. D.

ἕως ὃ (= *οὗ*) *περικυκλώσωσίν σε – – – καὶ εὑρεθῇς.*

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[32] Cp. Eisner's note, P. Iand. 22, and Mayser, p. 80.

P. B. M. 1380, 27–28 711 A. D.

ἄχρις οὗ συναχθῶσιν – – – καὶ στενωθῶσιν.

Infinitive in Time Expressions

The following examples will show how the infinitive may be used as a substitute for the subjunctive.

O. P. 275, 23–24 66 A. D.

μέχρι τοῦτον τὸν χρόνον πληρωθῆναι.

(Contract of Apprenticeship.)

P. B. M. 483, 34 616 A. D.

ἄχρι πληρῶσαι. (Perpetual Lease.)

Uncertain Examples of ἕως(ἄν).

P. Petr. II, 40 a, end (= Witk. 16) III B. C.

περὶ ὑμῶ[ν] ἐντείνεσθε, ἕως ἂν ὑγιαίνοντας ὑμᾶς ἴδωμεν.

(To be sure, this may be a clause of purpose with ἕως = ὡς. So Wilamowitz, who translates by *dan it*.[33] But would ἕως and ὡς be confused? It is true that ἐπιμέλου σεαυτοῦ ἵνα ὑγιαίνῃς or ὅπως ὑγιαίνῃς is very frequent in closing letters. But that is no proof that our example expresses purpose. I think ours is a still greater variant of the closing greeting and that ἕως ἄν is used here in its usual sense of *until*.)

*P. Par. 18, 10 ff. Perhaps 2nd A. D.

ἐὰν μάχουσιν μετ' ἐσοῦ οἱ ἀδελφοί σου, ἐλθὲ εἰς [τὸν οἶ]κόν μου καὶ κάτισον ἓς ἴδωμεν τί μέλλομεν ποιεῖν.

(This letter is a gem. For ἐσοῦ cp. P. Fay. 119; O. P. 119, 528, 531, 903; B. G. U. 899; P. Gen. 54, all of 2nd to 4th centuries A. D. Jannaris, §§532 ff., gives several other examples, one from the second century B. C., and one from the 6th A. D.)

What concerns us particularly here, however, is κάτισον ἓς ἴδωμεν, which is for κάθησον ἕως εἰδῶμεν. Indeed, inspection of the plate seemed to me to show κάτισον ἕως. We have here an example of ἕως without ἄν, followed by the subjunctive, meaning *until*.

[33] Cp. *Reden und Vorträge*[3], p. 359.

IV

The Optative Mood

The Optative Mood in the Papyri

The optative mood is far less common than the subjunctive in the papyri. The latter in subordinate clauses is used in both primary and secondary sequence. The optative occurs quite frequently in wishes, potential expressions, and in less vivid protases (what we may call possible protases). Other optatives are comparatively rare. The mood has a new lease of life in the Byzantine age, being used frequently interchangeably with the subjunctive. The optatives that do occur frequently (wishes, potential, possible protases) occur for the most part in certain well defined phrases and expressions.

Optative in Purpose Clauses

The optative mood is occasionally used to express purpose, introduced by *ἵνα*. The examples are for the most part late and are not numerous. In only a few cases can we observe secondary sequence.[34]

O. P. 237 (Col. IV), 12 186 A. D.

ἵνα – – – ἀποδιδόναι δυνηθείην.

(Secondary sequence. This is the Petition of Dionysia.)

O. P. 1587, 8 Late 3rd A. D.

μετ]άλημψιν δοίης.

(The context is bad. This is probably a clause of purpose after secondary tense; perhaps it is in the same construction as *ἵνα ἄρῃς* in line 7.)

O. P. 891 c. 294 A. D.

καὶ ἵνα τοῦτο εἰδέναι ἔχοις ἐπιστέλλεταί σοι, φίλτατε.

(It may be an error for *ἔχῃς*).

C. P. Herm. 97, interlinear, above line 10 3rd-4th cent. A. D.

καὶ ἵν' εἰδέναι ἔχοι ποιῆσαι.

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[34] Cp. Harsing, p. 32.

*P. Fay. 20, 16–18 3rd-4th cent. A. D.
ἵνα – – – εἴη.
(This is an Imperial Edict, but is not free from errors.)

*P. Thead. 57 (= P. Cair. 10926) 317 A. D.
δι[ὸ] ἐπ[ι]δ[ί]δωμί σοι τάδε τὰ ἔνγραφα ἀσφαλιζόμενα περὶ τού[τ]ου ἵν' ἰδέναι ἔχοις.

*O. P. 60, 9–11 Prob. 323 A. D.
ἵν' οὖν εἰδέναι ἔχοιτο καὶ ἤδη τοῦτον ἐλόμενοι φαναιρόν μοι καταστήσηται (= καταστήσητε). (This may of course be a mere error in spelling.)

P. B. M. 1708, 200 567? A. D.
ἵνα μὴ εἴη ἄδικον.
(Apparently primary sequence; but ἀγαγέσθαι and ὑπαρχθῆναι precede.)

Optative in General Relative Clauses

The few examples from the Ptolemaic period show this optative used correctly in relative clauses of the past general type. Almost all the examples are from the late Byzantine age and will generally show the verb βουληθείη, which is common also in conditions.

P. B. M. 21, 14 162 B. C.
ἀποδοῦναι ἐφ' οἷς γένοιτό σοι, dependent on ἀπέστειλας. (Serapeum Correspondence.)

P. S. I. 167, 17 118 B. C.
ἔτυπτεν πληγαῖς πλείσταις, εἰς ὃ τύχοι μέρος τοῦ σώματος, ἐμ[έ] κύουσαν.
(Complaint of Injury. The phrase seems to have been common.)

*O. P. 68, 33–34 131 A. D.
σὺν οἷς ἐὰν βιβλιομαχή[σ]ῃ προσμεταδοῖμεν.
(Memorandum concerning Claim.)

P. Cair. 67120, 11–12 Byz.
καθ' ὃν ἂν βουληθείητε τρόπον.
(Sale of Slaves.)

P. B. M. 1023, 4–5 5th-6th cent. A. D.
μεμισθῶσθαι παρά σου ἐφ' ὃν ἂν βουληθείης χρόνον (ὁμολογῶ precedes in Lease.)

P. B. M. 991, 14–15 6th A. D.

καὶ δοῦναι τοὺς μετά σε παραλη[ψομένους]| [about 20 ll.] πολιν βουλη-θείης χρῆσθαι τρόπῳ ἀκολύτως.

(Agreement of Sale.)

(It is tempting to read ᾧ ἐὰν for πολιν. Cp. P. B. M. 1686.)

P. Cair. 67024, 45–47 c. 551 A. D.

ἄξει (= ἄξεις) – – – ὅσοι – – – φανεῖεν.

(Imperial Order.)

P. B. M. 483, 75–76 616 A. D.

διοικεῖν αὐτὰς οἵῳ τρόπῳ βουληθείη.

(Perpetual Lease.)

Optative in Expressions of Fear

I have noted very few instances, all of them late.

*P. Tebt. 335, 9 3rd A. D.

φοβούμενος μὴ ἄρα εὑρεθείη, with main verb in the aorist.

(εὑρεθείη seems to appear fairly freely,—see the use of this form in possible protases.)

*O. P. 118, 37 ff. Late 3rd A. D.

μήποτε αὐτῶν χρεία γένοιτο εὐθέως αὐτοὺς ἐξέλασον.

P. B. M. 1727, 13 ff. 583 A. D.

εὐλαβούμενοι μήποτε – – – εὑρεθείη.

Optative in Temporal Expressions

The examples of the optative in time expressions from the Ptolemaic and Roman periods are very rare; they occur in careless papyri, and sometimes in addition the text is none too sound. However, in the Byzantine period there are many examples of the optative in expressions of future time, introduced in the majority of cases by ὁπόταν, sometimes by ὁπηνίκα ἄν, occasionally by other words. These seem to be due merely to the fondness for optatives in this later period, particularly in the case of certain words; for we find ὁπόταν βουληθείη very freely used.

*P. Tebt. 24, 65 117 B. C.

ὅτε δὲ καὶ τύχοι.

(Probably a past general temporal clause. The Greek is bad. The papyrus is hard to interpret.)

*P. B. M. 1168 (in the third hand, very illiterate) 18 A. D.
ὁπηνίκα ἐὰν εἴῃς περιλύσασά με ος καθηκ (= ὡς καθήκει.) ευδεν συ ἐνκαλω = οὐδέν σοι ἐνκαλῶ is the main expression.)

*B. G. U. 814, 13–14 3rd A. D.
ταῦτά μοι ἔλεγες, ὅτε ἦλθα [πρός σ]ε, ὅτι πρὸ τοῦ [εἰσέ]λθοις εἰς τὴν παρεμπολήν σου [πρός σ]ε πέμπω.
(This may be influenced by the secondary tense preceding. Cp. examples of *until* with Subjunctive.)

P. Lips. 54, 11–12 c. 376 A. D.
ἐπὶ τῷ αὐτὸν εἶναι ἄχρι [κλ]ηθείη. (Dependent on *ὁμολογοῦμεν*).

P. R. 114, 8–9 409 A. D.
ἅπερ καὶ συνεθέμην [ἀποδώσειν σοι ὀπό]τ[α]ν βουληθείης.

P. R. 123, 17–18 444 A. D.
ἀποδώσω σοι ὁπόταν βουληθείης.

O. P. 1961, 19–20 487 A. D.
καὶ ὁπηνίκα δὲ ἂν βουληθείητε παραδώσω.
(Lease).

O. P. 1963, 10–11 c. 500 A. D.
καὶ ὁπόταν βουληθείηται παραδόσω.
(Lease).

P. B. M. 1319, 11 545 A. D.
ἅπερ σοι ἀποδώσομεν – – – ὁπόταν [β]ουληθείης.
(Acknowledgment of Loan.)

P. Cair. 67094, 13–14 553 A. D.
καὶ ὁπόταν ζητηθείη παρ' ὑμῶν καὶ μὴ ε[ὑρ]ηθ[εί]η, ἑτοίμως ἔχομεν.
(Bail).

P. S. I. 709, 23–25 566 A. D.
καὶ ὁπόταν βουληθείης ὁμολογῶ – – – παραδοῦναι.
(Contract for Rent of House.)

P. B. M. 1727, 28 583 A. D.
ἐπὰν δὲ παρασταίη τῷ τῶν ὅλων δεσπότῃ Χριστῷ ὅπερ ἀπείη τινὰ ἐξ ἡμῶν τέλει τοῦ βίου χρήσασθαι, ἐφ' ᾧ τὸν ζῶντα ἔχειν καὶ κατέχειν.
(Joint Will).

O. P. 1968, 9–10 6th A. D.
καὶ παραδώσω τῇ ὑμετέρᾳ ὑπερφυείᾳ [ὅταν βουληθεί]η ὡς καὶ παρείληφα. (Lease).

P. Amh. 149, 16 6th A. D.
ὁπηνίκα ἂν ἀπολαβεῖν βουληθείη ἀνυπερθέτως, with *ἀποδώσω* as main verb. (Loan of Money.)

P. B. M. 1736, 12–13 611 A. D.

ἅπερ ἑτοίμως ἔχομεν παρασχε[ῖν σ]οι ὁπόταν βουληθείης τοῦτ' ἔστιν καθ' ἕκ[αστο]ν ἐνιαυτὸν χρ[υ]σοῦ τριμήσιον.

(Loan).

P. B. M. 1345, 24–25 710 A. D

ὅτε καὶ πόρρω αὐτῶν ὑπάρχει καὶ οὐ συνπαρείη α[ὐ]τοῖς.

(A curious and confused expression of time, introduced by ὅτε).

Optative of Wish

The optative is used to express a future (possible) wish at all periods. Some of the expressions are of interest.

χαίροις

This is used in the greetings of letters from the first century on; my last example is from the third or fourth century. χαίρειν is of course at all times the common expression.

P. B. M. 144 1st? A. D.

χαίροις, κύριέ μου Ἀθηνόδωρε.

O. P. 1063 2nd-3rd cent. A. D.

χαίροις, τέκνον Ἀμόι.

*P. Tebt. 417 3rd A. D.

[χαί]ροις πολλά.

*P. Flor. 140, 93 End 3rd A. D.

χαίροις, κύριέ μου Ἀλῦπι, Ἀνουβίων σε προσαγορεύω.

O. P. 112 3rd-4th cent. A. D.

χαίροις, κυρία μου.

Eisner in the note on P. Iand. 12 says that χαίροις or χαῖρε is found in the Roman age, but not often. However, most of my examples of χαίροις are of the third century A. D. Ziemann says,[35] perhaps rightly, that this usage belongs to uneducated men. Exler,[36] however, says that χαίροις and χαῖρε were not necessarily employed by the uneducated. The truth may be that we have here an example of popular idiom.

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[35] Cp. Ziemann, pp. 295f.
[36] Cp. Exler, p. 134.

γίνοιτο, γένοιτο

These occur not often; and most examples belong to the Ptolemaic time.

P. Petr. III, 42, H (8). Mid. III B. C.
ἀλλὰ βελτί[ονα . . .] ἐκείνων γένοιτ[ο ὡς] θέλω.
(= Witk. 6).

P. Par. 26, 50 163 B. C.
ὑμῖν δὲ γίνοιτο κρατεῖν.
(Petition).

P. Par. 39, 15 (= U. P. Z. 9) 161 B. C.
ὑμῖν δὲ γένοιτο κρατεῖν πάσης ἧς ἂν αἱρῆσθε χώρας καὶ καταγηρᾶν κτλ. (In U. P. Z. the reading is *γίνοιτο*).

*P. Par. 45 (= Witk. 37) 153 B. C.
τὰ πράσεις, μὴ ἐπιγέν[οι]το (*ἐπιγ[ί]ν[οι]το* Wilcken).

*P. Giess. 77, 8–9 2nd A. D.
γένοιτο δ'εμέ σε ἐπελθ[οῦσαν] προσκυνῆσαι.

O. P. 925, 4 ff. 5th-6th cent. A. D.
φανέρωσόν μοι τὴν|παρά σοι ἀλήθιαν εἰ βούλῃ με ἀπελθεῖν| εἰς Χιοὺτ ἣ εὑρίσκω σε σὺν ἐμοὶ| πράττοντα (καὶ) εὐμενῆν· γένοιτο, qθ.
(Christian Prayer.)

μὴ γένοιτο

This occurs very seldom, and only in late examples.

P. Cair. 67312, lines 51 f. 567 A. D.
ο[ὐ]κ ἐφ' [ὕ]βρι τινὶ, μὴ γέν[ο]ιτο, ἀλλὰ διὰ οὕτω μοι δεδόχθαι (Will).

P. Cair. 67151, line 178 570 A. D.
μὴ γένοιτο αὐτῇ τοῦτο μετὰ τὴν ἐμὴν τελευτήν. (Will).

ὃ μὴ γείνοιτο

This occurs sometimes in place of *ὃ μὴ εἴη* (for which see p. 152) These examples are typical.

B. G. U. 741,32 144 A. D.
καὶ ἐὰν, ὅ μὴ γείνοι[το], συμβῇ κτλ.

C. P. R. 39 266 A. D.
ἐὰν δὲ, ὃ μὴ γείνοιτο, ἄβροχος γένηται

ἔνοχος εἶην τῷ ὅρκῳ

This is very common from the first century A. D. onwards. This occurs, as is to be expected, in Declarations on Oath, Affidavits, Census Returns, Reports, and Surety-Bonds. We are led to believe that the form of oath is much earlier, upon consideration of the following:

P. Hib. 65, 20 ff. c. 265 B. C.

εἰ δὲ μὴ| [με]τρήσεται μ[ὲ]||[τῶ]ι ὅρκωι ἔνοχον|[εἶν]αι καὶ εἰσπράσ-| [σεσ]θαι.

Exs. O. P. 239, 12 66 A. D.

ἢ ἔνοχος εἶην τῷ ὅρκ(ῳ).

*P. Ryl. 82, 14 113 A. D.

ἢ ἔνωχοι εἴημεν τῶι ὥρκωι.

(Declaration of Irrigation Officials.)

B. G. U. 581, 12 133 A. D.

ἢ ἔνοχος α . . [.] τῷ ὅ[ρ]κωι.

(*εἶην* should be supplied, to fill the lacuna, as is done in Chrestom. II, 354.)

P. B. M. 301, 15 c. 140 A. D.

ἢ ἐνσχ[ε]θείην τῷ ὅρκῳ.

(I believe this should be read *ἔνοχος εἶην*).

O. P. 82, 7–8 Mid. 3rd A. D.

ἢ ἔνοχος εἶην τῷ ὅρκῳ.

*O. P. 1261 325 A. D.

ἔνοχος εἶην τῷ θείῳ ὅρκῳ.

(It is very interesting that from this time on *τῷ θείῳ ὅρκῳ* takes the place of *τῷ ὅρκῳ*).

O. P. 1265, 23–24 336 A. D.

ἢ ἔνοχος εἶην τῷ θείῳ ὅρκῳ.

*P. B. M. 1247, 16 345 A. D.

ἐι (=*ἢ*) *[ἔνο]χοι εἶμεν τῷ θείῳ ὅρ[κ]ῳ.* (The duplicate has *εἶνοχο εἶμεν*).

P. Amh. 140, 17–18 349 A. D.

ἢ [ἔν]οχο[ι| εἴημεν [τῷ ὅρκῳ τούτῳ καὶ τῷ]περὶ τού[το]υ κινδύνῳ.

(In view of our other examples, and particularly our next reference, I believe the editor has filled the lacuna incorrectly, and that we should read: *[τῷ θείῳ ὅρκῳ καὶ τῷ]*).

*P. Amh. 139, 20 350 A. D.

ἢ ἔνοχοι εἴημεν τῷ θίῳ ὅρκῳ καὶ τῷ περὶ τούτου κινδύνῳ.

P. B. M. 1793, 17–18 — 472 A. D.

ἐὰν δέ μὴ [ἀπο]|[δίδωμ]ι ἔνοχο[ς εἴ]ην τῷ θεί[ῳ ὅρκῳ] κτλ.

*P. Flor. 288, 10 — 6th A. D.

[ἢ ἔ]νοχως εἴη<ν> τῷ θείῳ ὅρκῳ καὶ τῷ – – – κινδύνῳ.

Occasionally we may find the future indicative instead of the optative; the expression is not in the form of a wish (prayer).

P. Lips. 52, 16–17 — 372 A. D.

εἰ δὲ [μ]ὴ, ἔνοχος ἔσομαι [τ]ῷ θεί[ῳ] ὅρκῳ κτλ.

εὐορκοῦντι μέν μοι εὖ εἴη

This phrase, occurring in Affidavits, Declarations, Census-returns, and the like, in which an oath is necessary, belongs to the Ptolemaic and early Roman age. My examples run from 251 B. C. to 110 A. D. Apparently the new style demanded *ἔνοχος εἴην τῷ ὅρκῳ.*

P. S. I. 515, 16–17 — 251 B. C.

εὐορκοῦντι μέν μοι εὖ εἴη.

P. Petr. II, 46a, 5 — 200 B. C.

εὐορκοῦντι μέν μοι εὖ εἴη ἐφιορκοῦντι δὲ τἀναντία.

O. P. 253, 22–23 — 19 A. D.

εὐορκοῦντι μέμ μοι εὖ εἴη, [ἐ]πιορκοῦντ[ι δὲ τ]ὰ ἐναντία.

*O. P. 260, 16–17 — 59 A. D.

εὐορκοῦντι μέν μοι εὖ εἴη, ἐφιορκ[οῦ]ντι δὲ τἀνεαντία. (sic).

O. P. 263, 16–17 — 77 A. D.

[ε]ὐορκούσῃ μέν μοι εὖ εἴη, ἐ[πι]ορκούσῃ δὲ τὰ ἐναντία.

P. Ryl. 108, 19–20 — 110 A. D.

εὐορκοῦ[σι] μὲν ἡμεῖν εὖ ε[ἶ]η, [ἐπ]ι[ορκοῦσι δὲ τ]ὰ ἐν[αν]τία.

NOTE. The idiom seems to have been well known in the ancient Greek world. Cp. the inscription from Delphi, of about 400 B. C. (S. G. D. I. 2561, Michel 995) 15 ff.: *εὐορκέοντι μέμ μοι ἀγαθὰ εἴη, αἰ δ' ἐφιορκέοιμι, [hά]παντα κακὰ ἀντὶ τῶν ἀγαθῶν.*

εἴη μέν μοι ὑγιαίνοντι διοικεῖν

This phrase, *εἴη μέν μοι ὑγιαίνοντι* (or *ὑγιαίνοντα*) with a following infinitive (*διοικεῖν, οἰκονομεῖν*, and the like), is characteristic of Wills. I find many examples of the Ptolemaic period, but only scattered examples thereafter, and these likely to alter the phrase.

P. Petr. III, 5 (a), 10–11 237 B. C.

εἴη μέμ μοι ὑγιαίνοντι αὐτὸν τ[ὰ]|[ἐμαυ]τοῦ διοικεῖν.

P. Petr. I, 21, 4–5 237 B. C.

εἴη μ]έν μοι ὑγιαίνοντι ἐμὲ τῶν ἐμαυτοῦ ὑπαρχόντ[ων]|[κύ]ριον εἶναι διοικοῦντα κτλ.

P. Petr. I, 19, 24–25 225 B. C.

εἴη μέμ μοι ὑγιαίνοντα αὐτὸν τὰ ἐμαυτοῦ |[διοικ]εῖν, ἐὰν δέ τι πάθω ἀνθρώπινον καταλείπω.

(This is the complete formula.)

P. B. M. 219 (b) II B. C.

[εἴη μέν μοι ζῶντ]ι καὶ ὑγιαίνοντι τῶν ἐμαυτοῦ κύριον εἶναι.

P. Cair, 10388 (Archiv I, Ptol. Pap. in Gizeh Museum, No. 3) 123 B. C.

εἴη μέμ μοι ὑγιαίνοντι τῶν ἐμαυτοῦ κύριον εἶναι.

O. P. 104, 8–9 96 A. D.

εἴη μέν μοι ὑγιαίνουσαν κυρί[α]ν ε[ἶν]αι τῶν ἐμαυτῆς χρᾶσθαι καὶ διοικεῖν περὶ αὐτῶν καθ' ὃν [ἐὰ]ν αἰρ[ῶμα]ι τρόπον.

P. Lips. 29, 4–5 295 A. D.

εἴη μέν μοι ὑγιαί[νειν] καὶ τῶν ἡμετέρων [ἀπολαύειν].

P. B. M. 77, 14 8th cent. A. D.

εἴη τοίνυν ἐμὲ ζῆν καὶ ὑγιαίνειν.

(Will of Abraham, Bishop of Hermonthis.)

The following example is of interest, because of the confused construction.

P. B. M. 1727, 25–26 583 A. D.

βουλευσάμενοι ὡς εἴη μὲν ἡμᾶς ζῶντας καὶ ὑγιαίνοντας ἐναπολαύειν χρησόμεθα πάντων κτλ. This is an Agreement, like a Joint Will. *χρησόμεθα* should be *χρήσασθαι*, as the main verb is *ὁμολογούμεθα*. *ὡς εἴη* like an object clause after *βουλευσάμενοι*; but we have no other instances of this. As this is the formula of the pious wish in Wills, I am inclined to think that we have here the quoted wish after *βουλευσάμενοι*.

ὃ μὴ εἴη

ὁ μὴ εἴη, a formula of wish or prayer to avert disaster, occurs particularly in leases of the late period, although it is not confined to these. I find only a few examples before the 6th century A. D.

O. P. 1473, 12–13 — 201 A. D.

ἐὰν δὲ, ὃ μὴ εἴῃ, ἐκ διαφορᾶς ἀπαλλαγῶσι ἀλλήλων.

(Contract for Remarriage.)

P. Lips. 29, 5 — 295 A. D.

ἐὰν δὲ, ὃ μὴ εἴῃ, συμβαίη τ[ί]μοι ἀνθρώπινον, ὅπερ ἀπεύχ[ο]μαι. (Will).

P. B. M. 1689, 18 — 527 A. D.

ἐν τελείῳ καὶ ἀβροχικῷ ὃ μὴ εἴῃ.

P. B. M. 991, 19–20 — 6th cent. A. D.

εἰ δέ τις ωμοι ειοι ἐκ [ ]μου κυρειώτερος φανείη.

(Sale. As the editor says, the reading is uncertain, but this is intended for ὃ μὴ εἴῃ.)

P. Hamb. 68, 15 — After 550 A. D.

ἀβροχικῷ, ὃ μὴ εἴῃ.

(Lease).

O. P. 125 (= P. Cair. 10,062), 16 — 560 A. D.

εἰ δὲ, ὅπερ ἀπείη, συμβῇ.

(Observe the variant in this Indemnity of Surety).

P. Grenf. I, 57, 11 — 561 A. D.

τῷ δὲ ἀβρόχῳ, τὸ μὴ εἴῃ.

(Lease).

P. B. M. 77, 15 — 8th cent. A. D.

ἐπὰν δὲ, ὅπερ ἀπεύχομαι, ἀνθρώπινόν τι πάθω κτλ.

(Compare this Will with P. Lips. 29).

εἴῃ

There are a few examples scattered through all periods.

P. S. I. 495, 23–24 — 258 B. C.

εἴῃ δέ σοι εὐτυχεῖν καὶ ἐπιτυγχάνειν ἐμ πᾶσιν

P. Par. 63 (Col. XI), 64 — C. 100 B. C.

εἴῃ ο[ὖν] καὶ εἰς τὸ λοιπὸν.

(After this the text is bad).

O. P. 939, 6 — 4th cent. A. D.

καὶ εἴῃ διὰ παντὸς ἡμᾶς χάριτας ὁμο[λογοῦντα]ς διατελεῖν.

(This is a dignified and polished Christian letter, and shows the influence of the New Testament.)

P. B. M. 1791, 2 — 7th cent. A. D.

εἴῃ δὲ ὡς ἔχω τὰ π[α]ιδία

(Bad text follows.)

O. P. 125 (= P. Cair. 10,062), 16 560 A. D.
εἰ δὲ, ὅπερ ἀπείη, συμβῇ.
(Indemnity of Surety).

Forms of *δίδωμι*

These examples are more interesting for the forms of *δίδωμι* in the optative than for anything else. There are not many examples; most of them are from Ptolemaic times.

*P. S. I. 328, 6 258 B. C.
αὕτη δέ σοι δοίη ἐπαφροδισίαν.

P. Leid. B (Col. III), 18–19 164 B. C.
ὃς διδοίη σοι μετὰ τῆς Ἴσιος νίκην, κράτος τῆς οἰκουμένης ἁπάσης.

*P. Par. 30, 12–13 162 B. C.
περὶ μὲν τούτων διδοῖ σοι ὁ Σάραπις καὶ τῇ Ἴσι ἐπαφροδισίαν, χάρειν, μορφήν.

(P. Leid. D. is another copy, or rather the original of this letter, as the note on P. Par. 30 says. P. Leid. D. reads: *περὶ μὲν οὖν τούτων δοῖ σοι ὁ Σ. καὶ ἡ Ἴσις κτλ.*

*P. B. M. 35, 29–30 161 B. C.
σοὶ δὲ ὁ Σάραπις . . . δαποδωσι χάρε[ιν] καὶ μορφὴν πρὸς τὸν βασιλέα.

In Add. et Corrig. the editor suggests reading *ἀνταποδώσει.* I think, however, *ἀνταποδοίη* was intended; the copy has *διδοῖ σοι.*

P. Vat. E, end. c. 160 B. C.
ὑμῖν δὲ ἥ τε Ἴσις καὶ ὁ Σάραπις οἱ μέγιστοι τῶν θεῶν κυριεύειν διδώησαν πάσης χώρας ἧς ὁ ἥλιος ἐφορᾷ, καὶ τοῖς τέκνοις ὑμῶν διαπαντός.

P. Vat. F, end. c. 160 B. C.
σοὶ δὲ ἡ Ἴσις καὶ ὁ Σάραπις καὶ οἱ δώδεκα θεοὶ οἱ ἐν Ἡρακλέους πόλει δοίησαν κυριεύειν κτλ.

(All of these examples except the first are from the Serapeum Correspondence.)

Here is one late example; or should we regard both of these verb forms as subjunctive?

*P. Gen. 51, 26 c. 350 A. D.
ὁ θεὸς ἀποδιδοῖ σ[ο]ι πρὸς τὴν ἐ[λ]εημοσύνην σου καὶ ἀνυψῖ σε εἰς τὰ μείζωνα.

χαρίζομαι

P. Grenf. II, 36, 19–20 (= Witk. 54) 95 B. C.

τὰ δ'ἄλλα χαρίζοισθ' ἑαυτῶν ἐπιμελόμενοι ἵν' ὑγιαίνητε.

(Conclusion of Letter.)

I place here the following curious example:

P. Iand. 13 end. 4th cent. A. D.

θ̄ς χαρίζων μοι πετόμενος ἔρχοιο. (Is *θς χαρίζων* a nominative absolute? The MS. has some curious marks here. See Eisner l.c. Perhaps it should be punctuated *θς, χαρίζων κτλ.* What is the meaning then of *θς* and the signs? Wilcken, Archiv. VI, 295, would read *θ(ε)ῷ χάρι<ν> ζῶν μοι πετόμενος ἔρχοιο.* I am inclined to prefer the first.)

Other Examples of Optative of Wish

P. Vat. D. c. 160 B. C.

ἀνθ' ὧν ὁ Σάραπις καὶ ἡ Ἴσις ἀντιλάβοιντο καὶ σοὶ καθ' ἣν ἔχεις εὐσέβειαν μὴ ὑπεριδεῖν ἡμᾶς θλιβομένους.

(Serapeum Correspondence.)

P. Flor. 140 (Recto), 2nd hand 3rd A. D.

ἐρρωμένος μοι διατελοῖς μετὰ τῶν φιλτάτων κύριέ μου ἀσύγκριτε Ἄλυπι.

*P. Gen. 62, 13 c. 350 A. D.

ἀλλὰ μέλοι πάσης τιμῆς καὶ εὐταξ[ία]ς.

*P. Heid. 6, end 4th cent. A. D.

ἐρρωμένον σε ἡ θία πρόνοια φυλάξα[ι] ἐπὶ μέγιστον χρόνον ἐν κῶ χῶ, κύριε ἀγαπητ[έ].

O. P. 939, 10 4th cent. A. D.

συγγνώμην δὲ, κύριέ μου, σχοίης μοι.

*B. G. U. 984, 26 ff. 4th cent. A. D.

ἐρρωμένον σε| [. . .] θ' ὑπόνοια διαφυλάξιεν ἀφθο| [νητ . .], after which text is bad.

(Schubart suggests *διαφυλάξειν.* Wilcken reads *[ὁ θεὸς κ]αθ' ὑπόνοια <ν> διαφυλάξι ἐν.* Then we should have a subjunctive expressing wish—a construction which occurs in papyri of the Byzantine age. Perhaps the verb is *διαφυλάξειεν.*)

*P. Cair. 67001, 22 514 A. D.

καὶ μὴ εὑρηθείη τε οἱανδήποτε βλάβην ἀπὸ τῶν 'ᾱτῶν κτημάτων.

(*βλάβην* = *βλάβη* is the subject. Cp. line 26.)

P. Cair. 67066, 5 500+ A. D.

μοι παρακλ[ίνειε]ν? οὖν ἡ σὴ ἀδελφότης κελεῦσαι.

*P. Cair. 67006, 69–71 c. 522 A. D.

εἰ δὲ βουλιθείη τ' ἡ εὐγενηστάτη Θεάνους μήτηρ – – – δωρήσασθαι αὐτῷ ἄλλο μέρος – – –. εἰ δὲ μὴ δωρῆθαι [= δωρῆται], – – – ἔδοξεν κτλ.

(The editor takes the optative as a wish. There is no apodosis.)

P. Cair. 67024, 48 ff. c. 551 A. D.

καὶ τά τ'ὲς χρήματα βλέποντα θεραπεῦσαι τοῖς δεομένοις – – –, ὑπέρ τε τῶν ἐγκλημάτων νομίμοις ποιναῖς ὑποθεῖναι φροντιείη τοὺς μὲν ταῦτα ἡμαρτηκότας. (The editor says that *φροντιείη* is an Atticism for *φροντισείη*.)

*P. S. I. 49, 2 6th cent. A. D.

θεός μοι μαρτυροῖ.

(This may of course be for *μαρτυρεῖ*; but the letter does not have etacistic mistakes, though it contains other errors.)

Most of these examples were from letters. This would show that in the popular language the optative mood continued to be useful to express a wish.

The Potential Optative

The potential optative is exceedingly common in the Ptolemaic period, particularly in the third century B. C. in certain phrases in letters. These phrases are *καλῶς ἂν ποιήσαις* with participle, *χαρίζοιο ἄν μοι* with participle, *καλῶς ἂν ἔχοι, εὖ ἂν ἔχοι, εἴη ἂν ὡς θέλω, εἴη ἂν τὸ δέον.* The first of these is by far the most common. There are almost no examples of any of these from a later period; the few examples that I can find are very exceptional.

Of potential optatives in other phrases there are occasional examples, few in number, of every period.

I shall give only a few characteristic examples of each of the phrases.

καλῶς ἂν ποιήσαις

We find also *καλῶς ποιήσεις*; but the optative is a more polite form.

P. Hib. 64, 8–9 264 B. C.

καλῶς ἂν οὖν ποιήσαις δούς.

P. S. I. 504, 4–6 — 257 B. C.
καλῶς ἂν ποιήσαις ἐπιστείλας ἀποδοῦναι ἡμῖν.

P. Hib. 131 — c. 245 B. C.
καλῶς ἂν ποιήσα[ις], εἴ σοι φαίνεται, συντάξας.

P. S. I. 603 — III B. C.
καλῶς οὖν ἂν ποιήσαις, εἴ σοι δοκεῖ, γράψας.

P. S. I. 317, 16 — 95 A. D.
εὖ ποιήσαις πέμψας μοι ἃ ἠρώτησά σε καὶ ἄμην.
(This is the only late example. The letter is correctly written; *ποιήσαις*, not *ποιήσεις*, seems to have been written.)

NOTE.—The phrase goes back to classical times; perhaps it was commonly used in the language of the people.

Cp. Hdt. 5, 24 *εὖ ἐποίησας ἀπικόμενος.*
Xen. Cyr. 7, 4, 13 *καλῶς ποιεῖς προνοῶν.*
Pl. Phaed. 60 c *εὖ γ'ἐποίησας ἀναμνήσας με.*
Ar. Pax 1311 *εὖ ποιεῖς δὲ καὶ σὺ φράζων.*
Acts of the Apostles, 10, 33 *σύ τε καλῶς ἐποίησας παραγενόμενος.*

χαρίζοιο ἄν

P. S. I. 489, 8 — 258 B. C.
χαρίζοιο δ'ἄν μοι φροντίσας.

P. S. I. 376, 3 — 250 B. C.
πάνυ δή μοι χαρίζοι' ἄν.

P. S. I. 526, 13–14 — III B. C.
γράφε δέ καὶ σὺ ἡμῖν τί ἄν σοι ποιοῦντες χαριζοίμεθα.

P. Par. 42 — Prob. 156 B. C.
χαρίζου δ'ἄν καὶ τοῦ σώματος ἐπιμελόμενος.
(Probably this was read incorrectly, and *χαρίζοιο* should be read in the papyrus.)

καλῶς ἂν ἔχοι

P. Hib. 63, 10 ff. — c. 265 B. C.
εἰ οὖν οὕτως πολιτευσόμεθα ἀλλήλοις καλῶς ἂν ἔχοι

P. S. I. 569, 1 — 253 B. C.
καλῶς ἂν ἔχοι εἰ ἔρρωσαι.

P. S. I. 364, 2 — 251 B. C.
εἰ ἔρρωσαι, καλῶς ἂν ἔχοι.

P. Petr. II, 40 a (= Witk. 16) III B. C

εἰ ἔρρωσθε πάντες, καλῶς ἂν ἔχοι, ὑγιαίνομεν δὲ καὶ αὐτοί.

εὖ ἂν ἔχοι

P. S. I. 331, 1 257 B. C.

εἰ ἔρρωσαι, εὖ ἂν ἔχοι, ἐρρώμεθα δὲ καὶ ἡμεῖς.

(We might call this the Potential Optative in the Salutation, characteristic of Letters.)

P. S. I. 415, 2–3 III B. C.

εἰ ἔρρωσαι καὶ τὰ ἄλλα σοι κατὰ νοῦν ἐστ[ιν ε]ὖ ἂν ἔχοι.

There are two late examples of the phrase, used somewhat differently.

P. Flor. 214, 11–12 3rd cent. A. D.

μὲν οὖν τὸ ἀμερίμνου ἔχῃς παρὰ [ ]|εὖ ἂν ἔχοι.

P. S. I. 299, 24 End of 3rd cent. A. D.

καὶ εἰ μὲν ἠνέχθη σοι, εὖ ἂν [ἔχοι λα?]βεῖν.

In P. Alex. 3 (= Witk. 23 and P. Prk. 4304), of the third century B. C., it would be better to supply *εὖ ἂν ἔχοι* than *εὖ ἂν εἴη*; the latter lacks support.

εἴη ἂν ὡς θέλω

P. Hib. 79 c. 260 B. C.

εἰ ἔρρωσαι καὶ ὧν πρόνοιαν ποιεῖ καὶ τἄλλα σοι κατὰ λόγον ἐστὶν, εἴ<η> ἂν ὡς ἐγὼ θέλω καὶ τοῖς θεοῖς πολλὴ χά[ρι]ς, ὑγίαινον δὲ καὶ [α]ὐτός.

P. Petr. III, 53 n (= Witk 18) III B. C.

εἰ ἔρρωσαι – – – εἴη ἂν ὡς βούλομαι.

P. Goodsp. 4 (= P. Cair. 10248) II B. C.

εἴη ἂν ὡς αἱρούμεθα.

P. B. M. 42 (= Witk. 26) c. 170 B. C.

εἴηι ἂν ὡς τοῖς θεοῖς εὐχομένη διατελῶ.

*P. Par. 44 (= Witk. 36) 153 B. C.

εἶε ἂν ὡς βούλομαι.

εἴη ἂν τὸ δέον

P. S. I. 392 242 B. C.

εἰ ἔρρωσαι καὶ τἄλλά σοι κατὰ τρόπον συναντᾶι, εἴη ἂν τὸ δέον· ὑγίαινον δὲ καὶ αὐτός.

P. Par. 42 — Prob. 156 B. C.

εἰ ἐρρωμένως σοι καὶ τἄλλα κατὰ λόγον ἐστὶν, τὸ δέον ἂν εἴη· καὶτοὶ δὲ ὑγιαίνομεν.

Other Potential Optatives

P. S. I. 495, 20 — 258 B. C.

οὐ γὰρ ἂν εἰδείης.

P. S. I. 441, 23–25 — III B. C.

σοὶ γάρ ἀεὶ τὸ χρήσιμον προσαγγέλλων οὐκ ἂν παυσαίμην.

P. Par. 64 — c. 160 B. C.

διαλάβοις ἂν and *γένοιτο δ'ἄν.*

(In lines 37–38 we have a complete future less vivid conditional sentence; this is most unusual. This is a careful and educated letter.)

O. P. 472, 20 — c. 130 A. D.

καὶ παρὰ τίνος ἂν εἴποι κτλ;

(Speech of an Advocate.)

*B. G. U. 74, 6 — 167 A. D.

καὶ αὐτοὶ δύνεσθ' ἂν τοῦτο ε. [(= *δύναισθε*), and line 8 *καὶ γὰρ ἂν ἄλογον εἴη.* (Imperial Letter.)

P. Lips. 119, Verso, Col. II — 274 A. D.

τούτους πῶς οὐκ ἂν πολλῷ δικαιότερον – – – βιοῦν προάγοιτο;

(Content is uncertain; perhaps it is a rhetorical fragment, judging from the style.)

O. P. 1469, 3 — 298 A. D.

μόλις μὲν ἂν – – – δυνηθεῖμεν.

(Petition).

P. B. M. 213 (Verso), 8 — Late 3rd A. D.

ὅ τι ἄν καταλάβοιμι.

(The main verb is *κελεύσω* followed by an infinitive.)

*P. Fay. 20, 18–19 — 3rd-4th cent. A. D.

μᾶλλον γὰρ δὴ καὶ μᾶλλον [ο]ἱ τῶν ἐθνῶν ἡγεμόνες καταμάθοιεν ἂν – – – εἰ ἀποτέτακται. (Imperial Edict. There are many errors in spelling and construction, as the editor says.)

*P. B. M. 408, 18–20 — c. 346 A. D.

ὃ οἶδας σύμφορόν σοι εἶναι ποίησον, καὶ εἰ θέλις ἀποστῖλαι ἢ οὗ σὺ ἂν εἰδίης.

P. B. M. 1658, 6–7 4th A. D.

καὶ ἀπόντος γὰρ τίς τῶν ἀνθρώπων οὐκ ἂν θελήσιεν προσομιλεῖν [σ]οι;

(*ἀπόντος* belongs to the preceding sentence; and this one should begin *τίς γὰρ*; this is a curious slip of the pen. The editor seems to be right.)

P. Mon. 12, 40 591 A. D.

χρήσασθαι ᾧ ἐὰν ἕλοισθε τρόπῳ.

(Sale of a House.)

P. Grenf. I, 65, 5 6th-7th cent. A. D.

ὅπερ ἂν εἴη.

Optative in Indirect Discourse

It is not difficult to find instances of the optative in indirect quotation after a secondary tense, introduced by *ὅτι*; and instances of the optative in indirect question after a secondary tense. Most instances are from the Ptolemaic age; but occasional examples occur thereafter.

P. Petr. II, 13 (6) c. 255 B. C.

ἀναστείλαντος δ[ὲ much text wanting] *ὅτι εἴη λυσιτελὴς ἡ ἐργολαβία.*

("This letter is couched in much more ceremonious terms than most of the business letters to Cleon."—Mahaffy.)

*P. Petr. II, 20 (3rd Col.) 252 B. C.

πυνθανομένου δέ μου του παραυτου ευτι συντεθεικὼς αὐτῶι εἴης.

(Such is the reading of Mahaffy; but Harsing, p. 31, reads thus, rightly I think *{του} παρ' αὐτοῦ εἴ τι κτλ.* The interpretation is: When I asked of him whether you had made any agreement with him. Mahaffy calls this Rough Minutes of Official Correspondence.)

P. S. I. 375, 2 250 B. C.

ἔγραψας ἡμῖν ὅτι οὐ δυνατὸν εἴη.

P. Hamb. 27, beg. 250 B. C.

ὅτι – – – ἀποσυστήσαις. (Dependent on *ἔγραψάς μοι*).

P. Eleph. 13, mid. 223 B. C.

ἐπυνθανόμην τοῦ Σανῶτος εἴ τι βούλοιτο ἐν τοῖς καθ' ἡμᾶς τόποις.

P. Petr. III, 51 Prob. III B. C.

εἰσελθόντα – – – ἀναλαβόντα τὰ ἴδια ὑπομνήματα εὑρεῖν ὅτι ἐν τῆι θίβει <εν> εἴη τὸ ἀργύριον ὃ ὠίοντο ἀπολωλέναι.

(Recovery of Lost Property.)

P. Par. 35, 29–30 163 B. C.

πυνθανομένων δ'ἡμῶν τοῦ χάριν εἴησαν εἰσπορευσάμενοι, ἀπεκρίθησαν.

(Petition. The reading in U. P. Z. 6 is εἰσπεπορευμένοι; this is a later editing of the same papyrus.)

B. G. U. 347, Col. II, 10–11 171 A. D.

ἐπύθετο τῶν παρόν[τω]ν κορυφαίων − − − [εἰ] σημ[εῖ]όν τι ἔχοι ὁ παῖς.

(Document dealing with Circumcision.)

B. G. U. 1093, 20–21 265 A. D.

τίς εἴη Εὔπορος καὶ τίνος μητρός;

(The interpretation is not perfectly clear.)

O. P. 1265, 11 ff. 336 A. D.

ἐπέθετό μοι ἡ σὴ ἐμμέλε[ια ἐγγρά]φως δηλῶσαι πόθεν εἴην π[α]ρ[γη]-ρηκὼς τὸ προκίμενον ἀξίωμα.

(Declaration on Oath.)

*P. B. M. 1249, 4 345 A. D.

ἐπιζητοῦντί σοι τίν[ες] εἴησαν γεωργοί.

(Return of Names with Oath. This is regarded as past; but the main verb, which occurs in line 8 is ἐπιδίδωμι).

The next three examples are not clear.

P. Cair. 67087, 10 543 A. D.

ἐπερώτησα τὴν αἰτίαν δι' ἣν ἐπὶ τοσοῦτον|[τρόπον κακ?]ίστως ἐλυμήνοιτο ὁ καρπός.

(The editor says: "This strange form is a certain reading. The scribe appears to have confused the middle and passive voices." Cp. l. 8 λελυμηθέντα. The optative seems here to have assumed an augment.)

P. Mon. 6, 41–43 583 A. D.

ὃς ἔλεγεν Ταπίαν τὴν ἐναγομένην τεθαῤῥηκέναι αὐτῷ, ὅτι βούλοιτο μετενεγκεῖν τὰ πράγματα − − − καὶ ὅτι − − − μετεκομίσθη ἐν νυκτί.

Ib. 36 ff.

παρήγαγον Ἰ[ά]κκωβον − − − καὶ Ἰακὼβ Μακαρίου ἀπὸ Συήνης οὐδὲν ἕτερον λέγοντας ἢ ὅτι εἴησαν ἀκηκοότες − − − ὅτι ἐν εὐπορίᾳ ἦν Ἰακὼβ ὁ μακαριώτατος.

A few examples seem to show the optative in the subordinate clause (condition) influenced by the principal verb in a secondary tense.

P. Par. 15, 59–60 51 B. C.
ἔλεγον εἰ καί τις θείη μηδεμίαν ἐπιφέρειν αὐτοὺς συγγραφήν, ἀρκεῖσθαι.
(Legal Process.)

O. P. 1252, 29 (Recto) c. 290 A. D.
προσέταξεν εἰ μὴν (= μέν) εἴημεν διασεισθέντες – – – ἥκειν.
(Official Correspondence.)

Optative in Possible Protasis

The optative mood, introduced by εἰ (rarely ἐάν), expressing a possible contingency, is very common in the Byzantine period; occasional examples occur earlier. The apodosis is generally in the indicative, present or future. Certain fixed phrases occur, some of which (as εἰ οὕτω τύχοι) are rather parenthetical. Examples of this optative in Ptolemaic times are hard to find.

εἰ βουληθείην

*P. B. M. 234, 16–17 c. 346 A. D.
γεινώσκων ὡς εἰ μὴ βουληθίης τούτους ἀποστῖλαι ἀνενεχθήσεται εἰς γνῶσιν τοῦ αὐτοῦ κυρίου μου [δο]ῦκος.

P. Flor. 384, 104–5 5th? A. D.
εἰ δὲ βουληθείης σὺ ὁ μισθωσ[άμενος.
(Lease. In apodosis is ἐξεῖναί μοι.)

P. B. M. 1712, 18 569 A. D.
ἐξεῖναι δὲ [ἑκατέ]ρῳ ἡμῶν ἑτέρῳ γάμῳ προσομειλεῖν εἰ βουληθείη ἀκωλύτως καὶ ἀνεμποδίστως.
(Divorce.)

P. Mon. 1, 47–48 574 A. D.
εἰ δὲ βουληθείημεν – – – πρῶτον μὲν ἔνοχοι φανησόμεθα τῷ θείῳ ὅρκῳ κτλ. (Agreement).

*P. Par. 21 bis, 18 c. 600 A. D.
μεταπωλεῖν εἰ βουλληθείης.
(Contract of Sale.)

εἰ δόξειε(ν)

The examples given here are only slightly different from those on page 42.

P. B. M. 1711, 17 c. 570 A. D.

ε[ἰ τῷ θεῷ δόξειεν – – –].

(This is the copy of a Marriage Contract. The reading is derived from the original draft, P. Cair. 67310. The meaning of the whole is not very clear.)

P. B. M. 1728, 17 585 A. D.

εἰ δὲ δόξειεν ἡμῖν ἐνάγειν σοι μηδὲν μὲν [ὠφελή]σει.

(Agreement)

This expression is not common.

εἰ εὑρεθείη

P. S. I. 684, 13–14 4th-5th cent. A. D.

εἰ ε[ὑ]ρεθείη [κα]τὰ γνώμην τῆς βουλῆς ὀνομασθείς.

P. R. 144, 8–9 5th-6th cent. A. D.

καὶ εἰ εὑρεθείη ὄξος ἢ ἀποίητος ἢ ὀζόμενος ἐξ αὐτοῦ.

(Conclusion in line 10 is: ὁμολογῶ ἀλλάξει σοι. ἀλλάξει = ἀλλάξειν. Cp. P. B. M. 999 below.)

P. B. M. 999, 11 538 A. D.

καὶ εἰ εὑρεθείη ὄξος κτλ.

Line 13 seems to give the conclusion: ἐπὶ τῷ με ἀλλάξαι σοι κτλ.

P. B. M. 77 8th A. D.

εἴπερ εὑρεθείην. (Will).

εἰ εὕροις

P. Cair. 67024, 28 c. 551 A. D.

εἰ οὕτως ἔχοντα εὕροις.

Ib. 41–42

εἰ – – – μηδέποτε – – – εὕροις.

(Imperial Rescript. No. 67025 is another copy.)

P. Cair. 67028, 19–20 c. 551 A. D.

καὶ εἰ οὕτως ἔχοντα εὕροις, μὴ πρόσχῃς.

(A document of same kind as No. 67024.)

εἰ παρασταίη

P. Cair. 67007, 16–17 c. 522 A. D.

π[ρ]οσ[έ]δραμον [πρὸ]ς [. . .]ς ὅπως εἰ παρ[ασταίη] ὑμῖν κα[τε]λεῆσαί με κ[αὶ] ἐκδικῆσαί με.

(Complaint.)

P. Cair. 67003, 24–25 c. 522 A. D.
ὅθεν παρακαλοῦμεν τὸ ὕψος ὑμῶν ἐνορκοῦντες κατὰ τῆς ἁ[γί]ας Τριάδος εἰ παρασταίη προστάξαι τῷ παγάρχῃ.
(Complaint.)

P. B. M. 1676, 59–60 c. 570 A. D.
εἰ παρασταί[η] προστάξαι.
(Complaint.)

This formula is late, but common in complaints and petitions.

εἰ συμβαίη

εἰ συμβαίη, generally followed by an infinitive, is a late formula, occurring in different kinds of documents. ἐὰν συμβαίη, however, used in a different way occurs in a papyrus of 295 A. D.

P. Lips. 29, 5 295 A. D.
ἐὰν δὲ, ὃ μὴ εἴη, συμβαίη τ[ί] μοι ἀνθρώπινον κτλ. (Will).

P. B. M. 1698, 8 6th A. D.
εἰ δὲ συμβαίη τινα ἐξ ἡμῶν παραβῆναι, with δώσειν in line 9 in apodosis. (Lease).

P. B. M. 1712, 21 569 A. D.
[καὶ εἴ] τις ἐξ ἡμῶ[ν π]αραβῆναι τὰ ἐγγεραμμένα ὁμολογεῖ κτλ.
(Divorce. We have here a confusion of εἴ τις παραβαίη and εἰ συμβαίη παραβῆναι.).

P. B. M. 1711, 42 c. 570 A. D.
καὶ εἰ συμβαίη μοί ποτε καιρῷ ἢ χρόνῳ καταφρονῆσαί σου, with ἑτοίμως ἔχω in apodosis. (Marriage Contract.)

P. B. M. 1711 has several examples of εἰ συμβαίη αὐτὸν παραφρονεῖν at the end of the document.

P. B. M. 1731, 27 585 A. D.
εἰ δὲ συμβαίη με κατά σου ἐπεξελθεῖν, with ἐφ'ᾧ ἐμὲ παρασχεῖν in apodosis, l. 28. (Agreement, with abandonment of claims.)

*P. Par. 21 bis, 29 c. 600 A. D.
καὶ εἰ . . . τις συμβαίη γενηθὲν ἀφ' ὁμοίων (δόσ[ειν] in l. 29 is conclusion.)

*P. Par. 21, 51 616 A. D.
εἴς τι κηνθις . . . συμβαίη γενεσθενθι (δόσι in l. 52 is conclusion.)

*Ib. lines 44–45 616 A. D.
[εἰ] δὲ συμβαίη, ὃ μὴ εἴη, [διαδ]ίκησιν ἢ ἀμφισβήτησίν τινα γενέσθαι.

εἰ οὕτω τύχοι

This formula occurs several times in late papyri.

P. B. M. 1902 (Recto) 5–6 6th A. D.

εἰ οὕτω τύχοι.

(Agreement).

P. B. M. 1686, 21 565 A. D.

πρὸς οἵαν οὖν εἰκὸς ἐσομέ(νην)μέτρησιν ἐν τῷ Ἀνταιοπόλ(ει) *εἰ οὕτω τύχοι.* (Sale).

εἰ φανείη

εἰ φανείη occurs sometimes in the Roman period as well as in the Byzantine.

P. Goodsp. II (Cl. Phil. I, 1906), 10 Prob. 2nd A. D.

εἰ δὲ φανείη ἑτέρῳ προσῆκον ἢ προκατεσχημένον μὴ ἔσεσθ[αι] ἐμπόδιον ἐκ τῆσδε τῆς παραθέσεως.

(Declaration.)

P. Tebt. 318, 22 166 A. D.

εἰ δὲ φ[άνειαν ἑτέρ]ῳ προσή[κο]υσαι ἢ κτλ. with *μὴ ἔσεσ[θαι] ἐμπόδιον* in apodosis.

(Notice of Claim.)

O. P. 237 (Pet. of Dionysia), Col. V, 8 186 A. D.

οὐδὲν ἕτερον, οἶμαι, ἢ δηλῶν ὅτι εἰ τὰ ἀληθῆ φανείη μηδὲ κρίσεως δεῖσθαι τὸ πρᾶγμα.

(Perhaps due to indirect discourse, secondary sequence.)

O. P. 83, 16 ff. 327 A. D.

εἰ δὲ ὕστερον φα[νε]ίη[ν] ἐν τῇ οἰκίᾳ μου [πωλῶν].

(Declaration by Egg-seller.)

*O. P. 902, 9 c. 465 A. D.

ἐμοῦ ἑτοίμως ἔχοντος εἰ καὶ φανείην χρεωστοῦντα αὐτῷ ἐγγράφως πληρῶσαι.

(In this Petition a secondary tense precedes.)

P. B. M. 991, 19–20 6th A. D.

εἰ δέ τις ω μοι ειοι ἐκ[[ ]μου κυρειώτερος φανείη ἐν οἱῳδήποτε καιρῷ ἐκτίσω σοι.

(Sale. As the editor says, the reading is uncertain, but intended for *ὃ μὴ εἴη*).

P. Mil. 3 (Studî), 12 6th A. D.

καὶ εἰ φανείη ἐπιφανεσ . . .

(Fragment of a Division of Inheritance.)

*O. P. 136 (= P. Cair. 10,103), 33 583 A. D.
ἀποπληρώσω εἰ λοιπαδάριος φανείην.
(and again in l. 36. (Contract.)

*P. B. M. 1344, 7 ff. 710 A. D.
ἔ[σ]τω οὖν ἐπιστάμε[νος ὡς] ἐὰν φανείης παραμε[λ]ή[σα]ς τι το καθόλου ἐκ τῆς ἐπιτροπῆς ἡμῶν ἢ καὶ εὕρομέν τινα ἐν τῇ διοικ(ήσει) σο[υ] −−− [συν]έφερεν σοι.

P. Lips. 103, 2nd Hand, end. Arab Period
ὡς εἰ φανε[ί]ην τι π[αρ]αλείψα <s> ἐν τῇ τοιαύτῃ καταγραφῇ <παρασχεῖν> ἐν διπλῇ ποσότητι, with *ὁμολογῶ* as main verb.
(Concerning Taxes.)

εἰ ὀφθείην

P. Lips. 64, 46 ff. c. 368 A. D.
εἰ μὴ ὀφθείης τοῦτο πεποιηκὼς with *[πρ]οσταχθήσει* in apodosis. (Cp. also l. 35).

*O. P. 1101, 22 c. 370 A. D.
εἰ γάρ τις ὀπτίη παραλιμπάνον
(Edict of Prefect. Conclusion is *οἰκῆσαι κελεύω*).

P. B. M. 1727, 43 583 A. D.
καὶ εἰ ὀφθείην χρεωστῶν ὁ τετελευτηκὼς ἢ καὶ χρεωστούμενος ἐφ' ᾧ −−− ποιήσασθαι.
(Joint Will.)

εἰ χρεία γένοιτο

P. Ryl. 157, 20 135 A. D.
εἰ χρεία γείνοιτο, with *παρέξει* in apodosis.
(Division of Property.)

P. B. M. 1164, k (in different hands, at end of document) 212 A. D.
εἰ χρία γένοιτο and *εἰ χρεία γένοιτο* (= in case of need.)

P. S. I. 298, 16 4th A. D.
εἰ χρεία γείνοιτο, παρέξομαι.

P. B. M. 1032, 9 6th-7th cent. A. D.
εἰ δὲ χρεία γένοιτο τοῦ ἀπελθεῖν ὑμᾶς κ [.....]ας Λευ . . τὸν προκουράτορα ἀπέλθατε.

εἰ γένοιτο

O. P. 237, Col. VIII, 31 — 186 A. D.

ὅπερ οὐ καλῶς ἐνδέχεται, εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα.

Ib., line 39

εἴ τις γένοιτο ζήτησις.

P. R. 54, Col. I (= C. P. R. 20), 9 — 250 A. D.

εἰ γείνο[ι]το παρὰ τὰ ὑπ' αὐτοῦ [σωτηρίως διηγορευθ]έντα.

(In this document secondary tenses precede.)

P. Theres. 2, 13–14 — 4th A. D.

εἰ μὴ παραγένοιν[το.

(Context is very faulty.)

εἰ δοίην

There are very few examples, and those late.

P. B. M. 113 (1), 21 — 6th A. D.

εἰ δὲ καὶ δοίη τις.

(Record of Lawsuit.)

P. B. M. 1716, 4 — 570? A. D.

εἰ μὴ ἀποδοί[η]ν ὑμῖν τὰ εἰρημέ(να) κεράτια – – – ἄδ[ει]άν σοι δίδωμι ἐκποιῆσαι. (Loan).

P. B. M. 1774, 15 — 570 A. D.

εἰ μὴ ἀποδοίην τὸν αὐτὸν λαχανόσ[περμον].

(Acknowledgment of Obligation.)

εἰ εἴη

Examples are very scarce.

P. S. I. 447, 12 — 167 A. D.

ἢ εἴ τινες ἄγαμοι εἶεν, π[ρὸς ἃς ἐὰν] μεταξὺ [ἀγάγωσι. (Epikrisis).

P. Hamb. 31a, 4, a document of the same kind and of almost the same date, is emended in this way, quite correctly I have no doubt. The phrase occurs also in B. G. U. 113 (143 A. D.) and B. G. U. 265 (148 A. D.).

P. Gen. 14, 10 — Byz. Per.

ἐκινδύνευσα εἰς τὴν ἔν[ν]οιαν ε[ἰ μ]ὴ εἴη.

(The meaning is not quite clear.)

εἰ ποιήσειεν

P. Flor I, 83 — 3rd-4th cent. A. D.

παραγγέλλεται – – – ἐνφανῆ ἑαυτὸν καταστῆσαι ἢ εἰ μὴ τοῦτο ποιήσειεν ἐντὸς τῶν ὁρισθεισῶν ὑπ' αὐτοῦ ἡμερῶν, – – – ἀναπεμφθήσεσθαι.

(Declaration of the Strategus.)

C. P. R. 19, 24 — 330 A. D.

εἰ μὴ ποιήσιεν ἀπολέγεσθαι αὐτήν.

(Complaint. The sequence is secondary.)

P. Flor. 384, 31–32 — 5th? A. D.

ἐ[ὰν δὲ τοῦτο] μὴ ποιήσιας, ὑπεύθυνος ἔσῃ σύ τε.

(Lease of Bathing Establishment. Perhaps the emendation should be *εἰ*, instead of *ἐάν*).

P. Flor. 284, 12 — 538 A. D.

εἰ δὲ μὴ τοῦτο ποιήσειεν, ἑτοίμως ἔχομεν οἱ ἐγγυηταὶ παρασχεῖν.

(Surety.)

P. Hamb. 23, 36 — 569 A. D.

καὶ εἰ τοῦτο ποιήσοιμεν, παρέξωμεν.

(In this document *παρέξωμεν* = *παρέξομεν*. The future optative is curious.)

εἰ δυνηθείην

O. P. 939, 15 — 4th A. D.

εἴ πως ἐκ παντὸς τρόπου δυνηθείης.

(Sequence is secondary.)

P. Mon. 6 — 583 A. D.

εἰ τοῦτο δυνηθείη ὁ ἐνάγων ἀποδεῖξαι

(The verb of the apodosis is *παρασχεῖν*, dependent on *συνεφώνησαν*. Civil Process.)

P. Mon. 13, 60 — 594 A. D.

εἰ δὲ μὴ δυνηθείημεν – – – ἐφ' ᾧ ἡμᾶς διδόναι.

(Sale of a Court.)

P. B. M. 1733, 63 — 594 A. D.

εἰ δὲ μὴ δυνηθείην ἐφ' ᾧ ἐμὲ καταβάλλειν σοι.

(Sale.)

Other Optatives in Possible Protasis

Here we have a few examples from the earlier periods, as well as many from the Byzantine age.

P. Tebt. 28, 12 c. 114 B. C.

εἰ{s} ἐπιβάλλοιμεν.

(But the context is bad.)

P. Hamb. 29, 12 ff. c. 89 A. D.

ἀναγκαίως ἀσφαλίζοντ[α]ι, ὅτι [ἄ]λλως οὐ δύνανται λέγειν τὴν δίκην, εἰ μὴ λάβοιεν τὰ βιβλία παρὰ τῶ[ν] ἐπιτρόπων.

(In this document, this politeness or submissiveness seems due to a request; for the papyrus continues:

καὶ ἀξιοῦσιν ὑπομνηματισθῆ[ναι] τὴν ἔντευξιν αὐτῶν.)

B. G. U. 969, 23–25 142? A. D.

ἔθος δ'ἐστὶν τὸν ἔχοντα ἰδίους ὄνους τούτοις ἀπεργάσεσθαι, εἰ δὲ μὴ ἔχοι πενθήμερον μετρῖν εἰς τὸ δημόσιον.

(From the Official Journal of a Judge, carefully written.)

B. G. U. 983, 3–4 c. 140 A. D.

ο[ὐ]κ ἄ[ν] τις [ἐπ]ὶ τὸ [βῆμά σου καταφύγο]ι, εἰ μὴ σφό[δ]ρα ἀ[δι]κηθείη τι.

(Petition. A complete future less vivid condition is unusual.)

P. Gen. 1, end 158 A. D.

εἰ μάθοιμι – – – ἐπανορθώ[σο]μαι.

O. P. 1100, 15–16 206 A. D.

εἰ δὲ . . | [. .] . ροιντο – – – καὶ περιμένοιεν.

(The context is bad. In l. 21 occurs *φωραθεῖεν* and a future indicative follows shortly.)

*O. P. 1411, 16 Prob. 260 A. D.

εἰ μὴ πειθαρχήσιαν τῇδε τ[ῇ παρ]αγγελίᾳ, πειραθήσονται.

(Proclamation of Strategus.)

P. Ryl. 117, 24 269 A. D.

[π]ρὸς εἴ τι ἕ[τ]ερον ὀνόματι τοῦ αὐτοῦ ἀδελφοῦ μου ζητηθείη.

P. S. I. 285, 11 294? A. D.

εἰ γὰρ τοιοῦτόν τι διαλάθοι τολμηθέν.

C. P. Herm. 95, 14 3rd-4th cent. A. D.

καὶ εἰ δέοι ἔξω [τῶν] λάκκων προσδόσεως. (Petition.)

*C. P. R. 233, 5 314 A. D.

εἰ παρίδοιεν τὴν τούτου καλλιέργειαν [ ] ἐπιδίδωμι τάδε τὰ βιβλία and in line 6 *εἴ τινα εὔλογον ἔχοιεν* (*ει* is written above the *ι* of *παρίδοιεν*).

*O. P. 1101, 17–19 c. 370 A. D.
εἰ γάρ τις τῶν ἰδιωτῶν παρὰ [στραιώτ]ῃ τι ἔχοι κα[ὶ] θαρσήσῃ – – –[καὶ – –]πέποιθεν, προσείτω. (Edict of Perfect.)

O. P. 1878, 3 461 A. D.
ἀναγνωσόμεθα, εἰ προστάξιέν σου τὸ μέγεθος.
(Report of Proceedings for Debt.)

P. B. M. 1793, 15 472 A. D.
εἰ δὲ ἀπολειφθείη καὶ μὴ παραστήσω ἐγὼ αὐτὸς οἴκοθεν ὑ[π]ὲρ [α]ὐτοῦ ἀποδώσω.

P. Cair. 67089, 25 Byz. Period
εἰ δὲ καὶ ὡς εἰκὸς πειραθείη τις τῶν μετὰ ταῦτα παροχλῆσαι αὐτὴ
(In the apodosis is παρεσκεύασα. αὐτὴ = αὐτὴν?).

P. B. M. 1795, 8–10 6th A. D.
καὶ εἰ καταγνωσθείη τις ἐξ ἡμῶν ὡς λαθα κομισάμενός τινα καὶ μὴ φανερώσῃ τῷ ἐ[τ]έρῳ παρέξει (=λάθρα).

P. B. M. 113 (1), 21 6th A. D.
εἰ δὲ καὶ δοίη τις and in l. 53 εἰ δὲ ἐπιχειρήσειεν. (Record of Lawsuit.)

O. P. 1106, 7 6th A. D.
εἰ γὰρ ἐπιμείνοιεν, πλῆθος ἐπιστήσεται στρατιωτικόν.

P. Grenf. I, 60, 40 581 A. D.
[εἰ δὲ ἀσθενήσοιμι περὶ τὴν ἐκδίκη]σιν – – – [ἑτοίμως] ἔχω.
(This is largely supplied; but compare the next example. This is a Sale.)

P. Mon. 4, 33 581 A. D.
εἰ δὲ ἀσθενήσαιμι περὶ τὴν τούτου καθαροποίησιν καὶ ἀποσώβησιν, ἐφ' ᾧ ἐμὲ παρασχεῖν.
(Sale of a Boat.)

P. B. M. 1727, 47 583 A. D.
εἰ δὲ τις ἐθελήσειεν ἐκ τῶν τέκνων ἡμῶν ἢ ἄλλος ἐπελεύσασθαι.
(Joint Will.)

P. Mon. 14, 74–75 594 A. D.
καὶ εἰ ἐπιχειρήσειεν, οὐδὲν μὲν ὠφελεθήσεται τοῦ ἐπιχειρήματος, ἐπιγνώσεται δὲ. (Agreement.)

P. B. M. 483, 85 616 A. D.
εἰ δ' ἕτερος ἐξ ἡμῶν παραβαίη ταύτην τὴν ἐμφυτευτικὴν ὁμολογίαν, παρέξει.
(Perpetual Lease.)

Apparent Optatives

The following are very confused; but are perhaps of interest for that very reason.

*P. B. M. 1732, 5–6 586? A. D.

ὥσδε ἀγροᾶσθαι καὶ στέρξαι καὶ ἐμμεῖναι τὰ ὁρισθησόμενα, εἰ δὲ μὴ στέρξαι καὶ ἐμμεῖναι τὰ κριτήρια ἐφ' ᾧ ἐμὲ τοῦ ἐγγυητοῦ παρασχεῖν.

(A Contract of Surety. Very illiterate, as the editor says. What we should have is: ἀκροᾶσθαι − − − τοῖς ὁρισθησομένοις − − − στέρξειαν καὶ ἐμμείνειαν τοῖς κριτηρίοις,. − − − τὸν ἐγγυητήν. But I think the writer simply put down infinitives in the conditional clause, without regard to grammatical construction.)

P. Mon. 11, 56–57 586 A. D.

τὸν δὲ τολμήσαντα ἐγκαλεῖν σοι ἢ ἀντιπ <οι> εῖν σοι − − − μηδὲν μέν ὠφελήσει{ε}ν, παρέξει <ν> δὲ.

(Sale of House. The editor calls attention to this: τολμήσαντα is an error for τολμήσοντα. ὠφελήσειεν and παρέξει are impossible after τόν δὲ τολμήσαντα, instead of εἰ δέ τις τολμήσειε. In line 58 occurs the infinitive ἰσχύειν, correctly. The construction is badly confused; compare P. Mon. 12, which follows.)

P. Mon. 12, 43–44 591 A. D.

ἢ ἀντιποιεῖ[ν ἐπι]χ[ει]ρῆσαι παραβῆναι ἢ π[αρασα]λεῦ[σαι] | ταύτην τὴν πρᾶσιν μηδὲν μέν ὀφελέσει{ε}ν, παρέξει δὲ.

(Sale of House. Other documents of this group show that we must have in this place future indicatives or future infinitives. Certainly in this example the editor is right in suggesting ὠφελήσειν and παρέξειν as the correct forms. ἰσχύειν in line 45 supports this.)

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